

Archæologia Cambrensis.

FIFTH SERIES.—VOL. VII, NO. XXVII.

JULY 1890.

SOME MONUMENTAL EFFIGIES IN WALES.

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IN this Number of the *Archæologia Cambrensis* is published a series of illustrations of some of the interesting monumental effigies which are to be seen in Glamorganshire churches, including also one from Tremeirchion Church, Flintshire. They have been admirably drawn by Mr. Worthington G. Smith, and it is hoped that eventually the Cambrian Archæological Association will be able to publish drawings and descriptions of every existing monumental effigy in Wales. It will be a most valuable record in the future, as unfortunately they are sometimes swept away by the modern church restorer; and when that is not the case, they are left to decay, and are treated with but scant reverence.

Not only do the monumental effigies which are found in our churches possess an interest as illustrating the sculptor's art at the period when they were carved, but they are also doubly interesting from the marvellous faithfulness with which they, at any rate down to the end of the sixteenth century, reproduce the armour and dress worn when they were made, and its gradual growth and development; thus enabling us to fix pretty nearly the date of the effigy when the inscription has been defaced or lost, or where, as is too often

the case, but a fragment remains of a once beautiful monument.

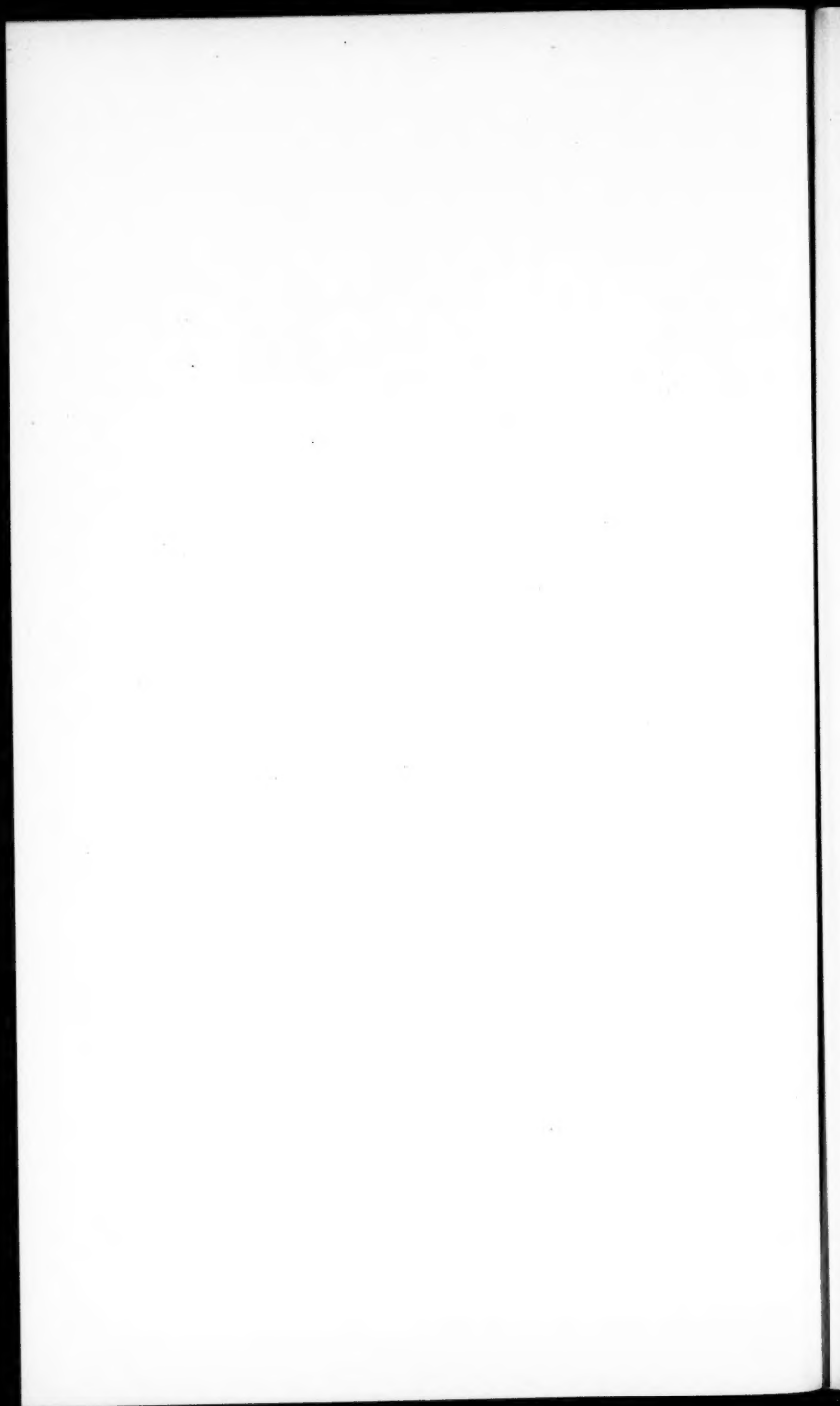
The earliest of the effigies now illustrated is the one in Tremeirchion Church, Flintshire. It represents a cross-legged knight. The lower portion of the figure has disappeared, but sufficient remains to enable us to fix very nearly the date of this monument, which in general appearance and treatment bears a great resemblance to an effigy in the Temple Church, usually attributed to one of the Mareschals, Earls of Pembroke; even the lion in the shield is the same, but in the details of the armour there are many differences. (See Stothard's *Monumental Effigies*, first ed., 1811, p. 27, plates 2 and 3.)

At first sight, and upon the assumption that the effigy has been subjected to the action of the weather, which has worn away the minute carving of the mail, it would appear as if the body was entirely enveloped in a suit of chain-mail, over which is worn a sleeveless surcoat, the head and neck being covered by a hood or "coif de mailles"; and in that case this is an example of what has been called "banded mail", which consisted of larger rings than the ordinary mail, strengthened by passing a thong of leather through each alternate row of rings, and thus producing the banded or corded appearance which this effigy presents. The sword is suspended by a broad belt with a buckle, which was attached by means of slings to the narrow waist-belt which confined the surcoat round the waist. This mode of suspending the sword-belt at this period is seen on the monument, in Westminster Abbey, of Edmond Crouchback, Earl of Lancaster, second son of Henry III, who died A.D. 1296. (See Stothard, first ed., 1811, p. 40, plate 1.) There is also a broad cross-belt or shoulder-strap, which passes over the right shoulder, and under the "coif de mailles", to which the shield was attached. This is called the "guige", and was frequently enriched with ornaments, as may be seen in the brass of Sir John D'Aubernoun in the



EFFIGY TREMEIRCHION CHURCH

SCALE OF 12 INCHES 1 2 3 4 5 FEET



church of Stoke D'Aubernoun, near Guildford, in Surrey.¹ The large, concave, heater-shaped shield borne on the left side displays the arms of the wearer, a lion rampant within a bordure. The head and shoulders rest upon what appears to be a large cushion. The hands, which are protected by gauntlets, apparently of leather (an unusual feature at this period), are shown in the act of drawing from its scabbard the sword, which is of the usual early type,—a heavy, straight, cut-and-thrust weapon, with two cutting edges, a plain hilt, and straight quillons. It was probably from 35 to 37 in. long.

I submitted the drawing of this effigy to the Baron de Cosson, F.S.A., the well-known authority upon armour, President of the "Kernoozers' Club", and owner of unquestionably one of the choicest private collections of ancient armour in England, and he writes as to the probable date of this monument as follows: "First there are the gauntlets. The Mareschal effigy in the Temple Church is attributed to the second half of the thirteenth century, and I should have put the Tremeirchion effigy down to 1270-80 but for these. I do not as yet know of any English example of these gauntlets (which are apparently leather ones) until 1311, the date of the death of Sir Robert du Bois, whose effigy (see Stothard, ed. 1876, plate 37) has exactly similar ones; but Sir Robert already wears the pointed bassinet typical of the fourteenth century. I certainly consider your knight to be a thirteenth, and not a fourteenth century knight, and that he is at present the earliest English example of these leather gauntlets. In France there is an example, in the cloister of St. Bertrand de Comminges, engraved by Viollet le Duc (*Mobilier*, vol. v, p. 453), of a knight with similar gloves, entirely clad in mail (that is to say, no re-

¹ Chancer makes reference to the shield-belt, the "guige" or "gige", when he speaks of his knights as "Gigging of shields, with laniers lacing", in his stirring picture of the preparation for a joust in "The Knight's Tale."

inforcing pieces of plate yet appearing), which Viollet le Duc attributes to *circa* 1300.

"Your knight, as far as one can judge by the sketch, is armed with a gambison, which appears on the arms and on the legs above the knee. The knee-guards were probably of leather; and I should not care to hazard an opinion on what covers the lower part of the legs without seeing the effigy. The sketch looks like leggings of some kind, laced on the *outside*, which is contrary to what one would expect. We know that mail when laced, was laced on the inside. All I should say with respect to date, is that the knight probably died before 1300, or not later than that year."

This effigy may well be compared with the well-known D'Aubernoun and Trumpington brasses illustrated in Waller's *Monumental Brasses*, which are both of the latter part of the thirteenth century, dating respectively 1277 and 1289. It is also very like the effigy of Sir Robert de Bures, A.D. 1302, in Acton Church, Suffolk. The "guige", or shield-belt, in the Acton brass, like the effigy at Tremeirchion, is so arranged as to pass under, and consequently be partially concealed by, the "coif de mailles".

With reference to Baron de Cosson's remark that this knight "is armed with a gambison, which appears on the arms and on the legs above the knee", Planché, in his *History of British Costume* (ed. 1847), remarks upon the military habits of the time of Henry II, Richard I, and John, that "Besides the surcoat, two other military garments were common to this period,—the *wambeys* or *gambeson*, and the *haqueton* or *acketon*. They were wadded and quilted tunics; the first, according to Sir S. Meyrick, of leather stuffed with wool; and the second, of buckskin filled with cotton. Both these were worn as defences by those who could not afford hauberks; but they were also worn under the hauberk by persons of distinction, and sometimes by them in lieu of it, as fancy or convenience might dictate. In the latter case these garments were stitched

with silk or gold thread, and rendered extremely ornamental. The word *gamboise* or *gamboised*, from this circumstance, was afterwards applied to saddles and other padded, stitched, or quilted articles. The Northmen, both Danes and Norwegians, called it the *panza* or *panzara*, improperly translated coat of mail. According to their sagas and poems it was sometimes worn over the hauberk, like the surcoat; in that case it was without sleeves."

Therefore, if the Baron de Cosson be correct in his view, that the knight in this effigy wears a gambeson, it would resemble the effigy of Sir Robert de Shurland in Minster Church in the Isle of Sheppey, whose coat of mail shows at the elbow, underneath the laced sleeve of his gambeson. (See Stothard, first ed., p. 38.)

There is no inscription or other means whereby we can identify the person whom this effigy commemorates. It is now placed on the ledge of the north window of the transept, and is traditionally said to be Sir Robert Pounderling, once Governor of Disserth Castle, whose name is still connected with a piece of land near the village of Tremeirchion, called "Cae Pounderling."

In Pennant's *Tours in Wales*, edited by Professor Rhys (1883), vol. ii, p. 134, this effigy is thus described: "In Tremeirchion Church is the mutilated tomb of Sir Robert Pounderling before mentioned. By his cross legs it seems he had attained the merit of pilgrimage to the Holy Sepulchre." Also at p. 114 we find, "In a field a little to the south of the Castle (Disserth) is a ruinous building called *Siamber Wen*. This is said to have been the seat of Sir Robert Pounderling, once Constable of the adjacent Castle, a knight valiant and prudent, who had one of his eyes knocked out by a gentleman of Wales in the rough sport of tournament; but being requested to challenge him again to 'feates of armes', on meeting our countryman at the English court, declined the combat, declaring that he did not intend that the Welshman should beat out his other eye."

It would be most interesting if some of our members who are adepts at searching in the Record Office would try and ascertain about what period Sir Robert Pounderling was Governor of Disserth Castle, and thus enable us to set at rest the question whether this is his effigy or not. The heraldic device on the shield should assist in settling the matter. The lion rampant within a bordure indented was the bearing of Prince Rhys ap Gruffydd.

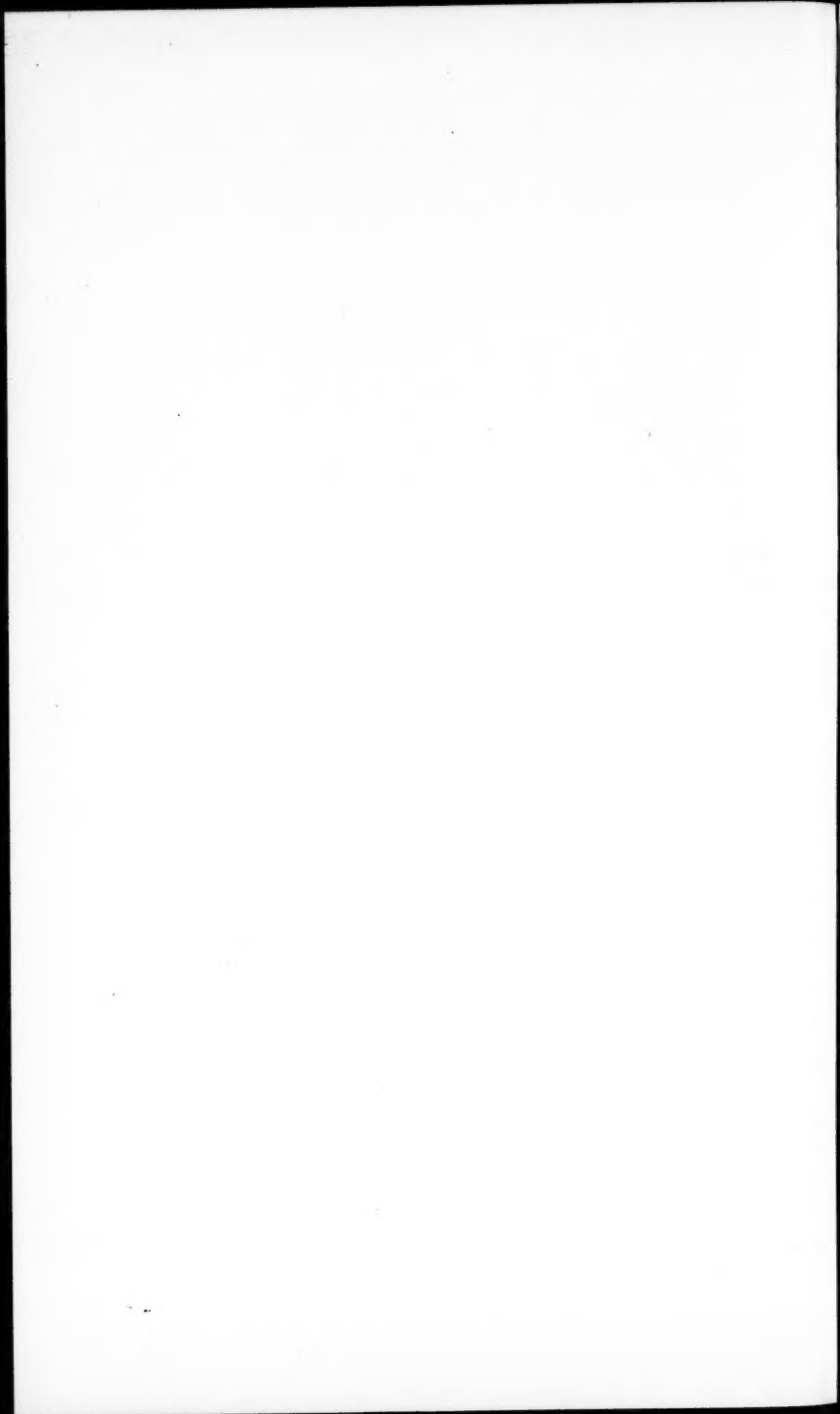
The Glamorganshire effigies comprise two from St. Hilary. One of these is that of a civilian or person not of knightly rank. It is a recumbent figure, 6 ft. 6 in. long, apparently of a young man, clothed in a long tunic with close-fitting sleeves, and traces of wristbands; perfectly plain, without a girdle or any ornament, and fitting close to the neck and chest. The head rests on a plain, square cushion. The hair is worn long, curls inwards over the ears, descends over the neck behind them, and is confined round the brows by a fillet or garland. The right arm rests upon the hip, and holds a pair of long gloves or gauntlets; the left resting upon the breast. On the feet are "hautes de chausses", covering the ankles. The lower portion of the stone has been broken; but the right foot remains, and shows the curious, round-toed, and slightly peaked shoe which was worn in the earlier part of the thirteenth century; and was revived again a century later, as may be seen in the effigy in York Cathedral, of William of Hatfield, son of Edward III.

The figure rests in a recess in the north wall of the nave, opposite to the south door, and close to the font, at a rather higher level than usual, and within a segmental arch richly moulded.

Mr. G. T. Clark, F.S.A., has described this monument in his paper on the parish of St. Hilary, in *Arch. Camb.*, July 1889, pp. 214-15, and ascribes it to the period of Edward II. It is just possible that this effigy may be of earlier date than the recess in which it is now placed, as the garland or fillet round the head was



EFFIGY N. WALL
S. HILARY
NE. COWBRIDGE.



worn during the first part of the thirteenth century, when gloves were also worn,—some short, some reaching nearly to the elbow. The hair in the reign of John, and subsequently during the reign of Henry III, was curled with crimping irons, and bound with fillets or ribbons, and the beaux of the period continually went abroad without caps that its beauty might be seen and admired. (See *History of British Costume*, by J. R. Planché, F.S.A., ed. 1847, p. 105.) The long tunic is also a peculiarity of the same period; and if this effigy belonged to the earlier part of the fourteenth century, it is probable that it would be clothed in a short tunic, or "cote-hardi", the same as the civilian depicted in a compartment of the brass of Robert Braunche, in Lyme Regis Church, A.D. 1364, and as is also seen in the monument of William of Hatfield, born in 1335, who died in childhood, and was buried in the Cathedral at York.

We have also a most interesting series of figures showing the civil costume of the fourteenth century, on the base of the tomb of Sir Roger de Kerdeston, who died in 1337, in the chancel of Reepham Church, Norfolk; one the figure of a youth, apparently about the same age as the person represented on the St. Hilary monument, and he is in a short tunic. (See Stothard, first ed.)

In dealing with civil costume of an early period, it is much more difficult to assign a date than in the case of an effigy in armour, and I, therefore, merely venture to suggest that possibly in this instance this monument may have been executed in the thirteenth rather than the fourteenth century. There is no inscription or other means whereby it can be identified. It was probably a son of one of the lords of St. Hilary, of the De Cardiff line, in the thirteenth century, who died in his youth.

The second effigy at St. Hilary is that of Thomas Bassett of Beaupré, who died 2nd Henry VI (14th December 1423), and was buried there. Mr. G. T. Clark,

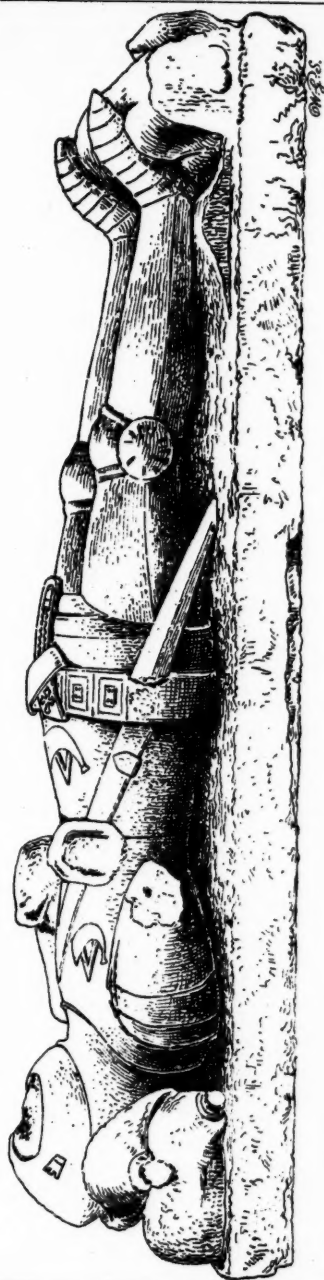
F.S.A., describes the monument in the paper before referred to, and gives a very interesting account of the Bassett family.

The figure, which is recumbent, in an attitude of prayer, is represented as armed in a complete suit of plate-armour, wearing a jupon or tight-fitting surcoat, upon which the Bassett arms (a chevron between three hunting or bugle-horns) are emblazoned. The head, which rests upon a small, square, tasseled cushion placed diagonally upon another of similar form, but larger, is covered by a bascinet of ovoid shape, which has shown upon it the hinge to which the vizor was attached. The vizor appears to have been fastened on to the bascinet by means of a steel pin which passed through the loops of the hinge and the corresponding loops of the vizor. The throat is protected by a gorget of plate similar to that shown in the brass of Sir John Leventhorpe, A.D. 1433; and this is also seen in the second Swynborne brass, A.D. 1412; both illustrated in Waller's *Monumental Brasses*.

The arms have been broken off above the elbows, consequently we only see the laminated plates protecting the shoulders, and the rerebraces covering the upper part of the arms.

It will be observed that there are two overlapping plates shown below the jupon. The brass of Sir John Segrave in Dorchester Abbey Church, Oxfordshire, A.D. 1425, has similar laminated plates below the skirt of taces, very much resembling what is here depicted; and so also has the brass of Sir Robert Suckling in Bareham Church, Suffolk, A.D. 1415; but in both these brasses the jupon is not worn over the armour.

The thighs are covered with cuisses, and the legs with greaves or jambs; the knees are protected by genouillères with ornamental, circular plates on the outside; the feet, which rest on a lion couchant, are covered with pointed sollerets of overlapping plate. The small, straight dagger called the *misericorde*, the hilt of which is gone, is suspended on the right hand



EFFICY • STHILARY •

*** * * * ***

Affirmative answers to the following questions are essential:

SCALE OF 12 INCHES

3 FEET.



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side from the sword-belt, which was looped in front, and richly ornamented with enamelled metal plates. The sword does not appear in the drawing, but would hang from the belt, on the left side.

The Baron de Cosson, F.S.A., remarks as to this effigy, that "the ovoid bascinet with a hinge and a steel bevor and gorget is found in conjunction with an emblazoned surcoat in the effigy of John Fitzalan, Earl of Arundel, A.D. 1434. (Stothard, ed. 1876, plates 119-120.) The circular knee-guards are seen in the effigy of Sir Edmund de Thorpe, killed in 1418; but as the monument has also a statue of his wife, it is quite possible that it was not executed until her death, which may have been some years later. The Thorpe monument looks more like 1424 than 1418. Sir Edmund de Thorpe, as well as Fitzalan, has a gorget of plate and a tight, emblazoned surcoat." (Stothard, ed. 1876, plates 112-113.)

This effigy is, therefore, a very interesting example of a transitional period of armour, and clearly proves that the monument was executed from the actual armour worn by Thomas Bassett, and that the sculptor was careful to copy the smallest details with accuracy.

In the Report of the Cowbridge Meeting (*Arch. Camb.*, vol. v, 5th Series, p. 379), the inscription, which is incised in black letter along one side and round the end, reads thus :—

“✠ Hic jacet Thomas Bassett qui obiit xiiii^{mo} die me^{sis} dec^{bris} a^o dⁿⁱ m^o iiii^o xxiii^o cu^o a^{ie} pro[pici]etur deus amen.”

It is also stated in the Report that this monument was formerly within the chancel-rails, but is now placed under the most easterly arch of the arcading of the south aisle.

Our next illustration is an effigy (according to the drawing) at Coychurch. The Report of the Bridgend Meeting, in vol. xv, 3rd Series, *Arch. Camb.*, p. 431, in the description of Coychurch states,—“A sedilia and piscina, with a triangular canopy above its sill, face an arched ambry in the north wall, near which is

the rudely sculptured effigy of Thomas Ivans, Rector of the parish, who died in 1591, which is mentioned by a writer in the *Ecclesiologist* as a singular specimen of a tomb of that date. Opposite to it is a very small effigy, probably of a child. (*Ecclesiologist*, viii, p. 253.) There is another effigy in the north transept, which is remarkable from its having apparently served a double purpose. Originally it represented a female with long hair. This has been cut short, and the form of a tonsure cut, in its proper position; so that in its altered state it represents an ecclesiastic, and not a female. The general execution of the work is somewhat coarse, and is probably of late fourteenth century date."

Now in the Report of the Cowbridge Meeting, in vol. v, 5th Series, *Arch. Camb.*, p. 400, the following appears under the heading of "Coyty Church and Castle":—"There are two effigies in the north transept; one that of a female in flowing robes, with hair banded, and hands folded in prayer, inscribed in Lombardic capitals,

... DE : PAYN : TURBEVILLE : GIT : ICI :
DEU DE LALME EI..."

and the other that of a child."

The effigy drawn by Mr. W. G. Smith is marked "Effigy, Coychurch"; consequently, if this is correct, it must be an error in the Report of the Cowbridge Meeting to describe it under the heading of "Coity Church"; a mistake, however, that might very easily occur, owing to the resemblance in the names.¹

On the other hand, the description in the Report of the Bridgend Meeting is not very clear, and the author of that Report appears to have mistaken the fillet worn round the forehead in this effigy for "the form of a tonsure". The fragment of the inscription, which extends along one side, and originally occupied both ends as well, enables us to identify this monument as that of the wife of a Payn Turberville.

¹ On referring to my notes I find that this effigy is at Coychurch, and not at Coity.—J. R. ALLEN.

GLAMORGANSHIRE.



· EFFICY · COYCHURCH ·

0 INCHES

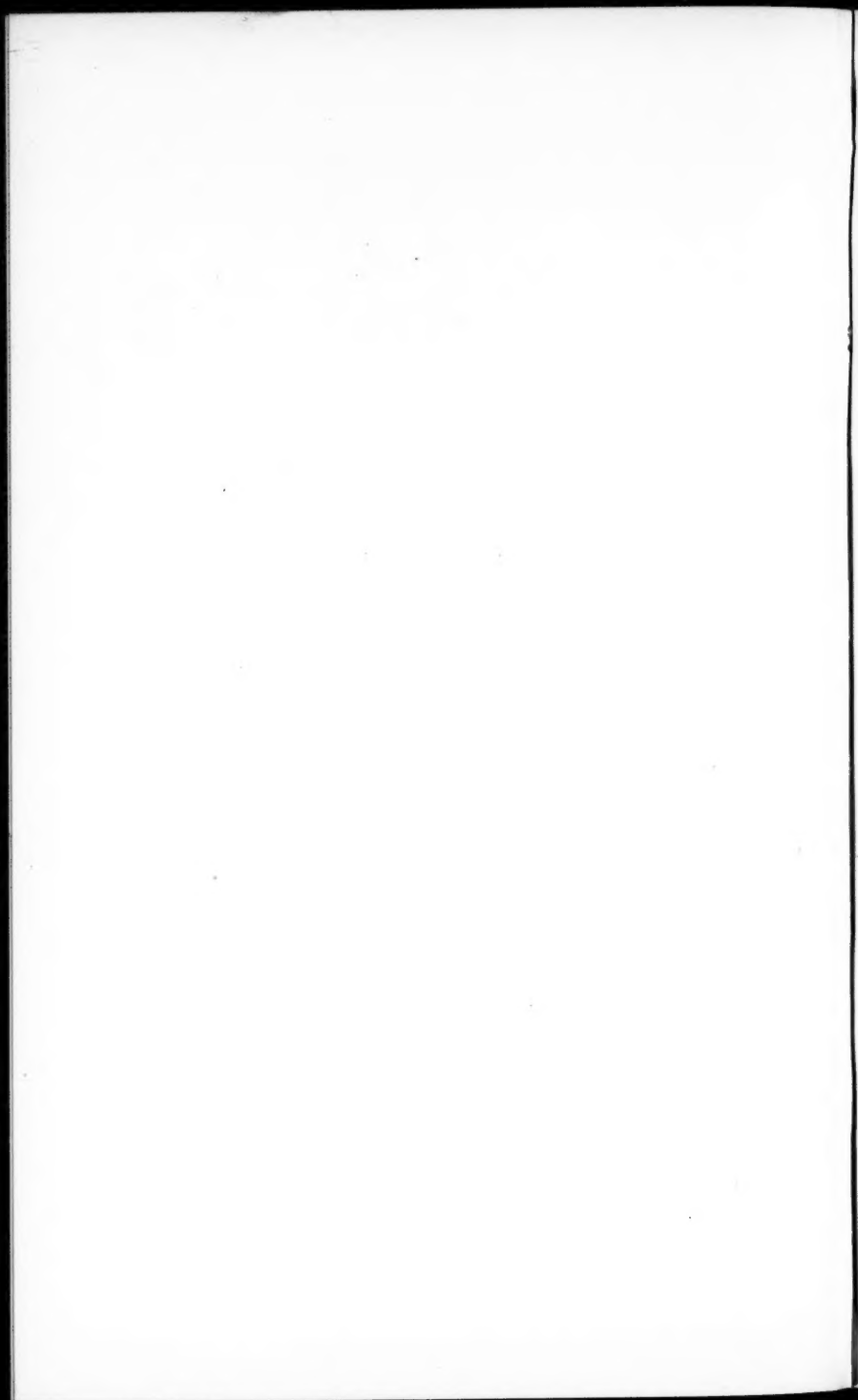
1

2

3 FEET.

SCALE OF 12





In the *Genealogies of Glamorgan*, by Mr. G. T. Clark, F.S.A. (pp. 452-55), we find that a Payn Turberville died before 1207, and the next one of the name is a Sir Payn Turberville, "dead in 1318-19", who married Wenllian, daughter of Sir Richard Talbot of Richard's Castle, by Sarah, daughter of William Beauchamp, Earl of Warwick. In the inscription the lady's name is unfortunately missing, therefore the only means of identifying this effigy is the costume in which she is depicted; and in this case it is so simple, and of so plain a character, that it becomes still more difficult to fix the date, more especially as it possesses certain features common to the thirteenth and fourteenth centuries. Her dress consists of a robe or gown cut low on the neck, with long sleeves slack over the shoulder, and fitting tight on the forearm, with long cuffs covering the backs of the hands. The fingers are broken away; the skirt is long, and falls in voluminous folds about the feet, which just appear below the dress. The toes of the shoes are rounded, the feet resting upon what appears to be a circular table supported by a hare seated on her form, with ears thrown back. A faint line in the drawing, passing over the shoulder, and continued down the front of the dress, appears to indicate the loose, sleeveless garment called a *bliant* or *bliaus*, which appears to have been only another name for the surcoat or super-tunic, as we find it worn also by knights over their armour. The hair, which is worn somewhat short, is bound round the brows with a plain fillet.

According to Planché, in his *History of British Costume* (ed. 1847), "the female costume in the early part of the thirteenth century consists of the robe or gown with long, tight sleeves, over which was sometimes worn a super-tunic, surcoat, or cyclas, and for state occasions a mantle, all composed of the most magnificent materials. The peplum, or veil, and the wimple, were frequently of gold tissue or richly embroidered silk; and over the veil was occasionally placed a dia-

dem, circlet, or garland, and sometimes a round hat or cap. Isabel, the sister of Henry III, is described by Matthew Paris as taking off her hat and her veil in order that the people might see her face; or it might be her garland or chaplet, as the golden circlet was called, for the word he uses is *capellum*, and the chaplet is continually called *chapeau* and *chappel* by the French writers."

In some respects this effigy resembles that to Berengaria, Queen of Richard Cœur de Lion, in the Abbey of L'Espan, near Mans, illustrated in Stothard (first ed., p. 19). The Queen's dress has sleeves loose over the shoulder, with the forearm tight, but not the long cuffs. The skirts are long, and fall over the feet in similar folds to the Coychurch effigy, showing just about the same kind of shoes with rounded toes; and there also appear to be some traces of the *bliaus* or surcoat. Queen Berengaria probably died in the early part of the thirteenth century.

The long cuffs covering the backs of the hands were typical of the fourteenth century, and were worn even later; but the fashion of dressing the hair was then so elaborate, that this monument could not, I think, possibly be so late, and therefore we may pretty safely assume that it is the monument of Wenllian, wife of the second Sir Payn Turberville, and that she predeceased her husband, as the effigy is apparently that of a very young woman.

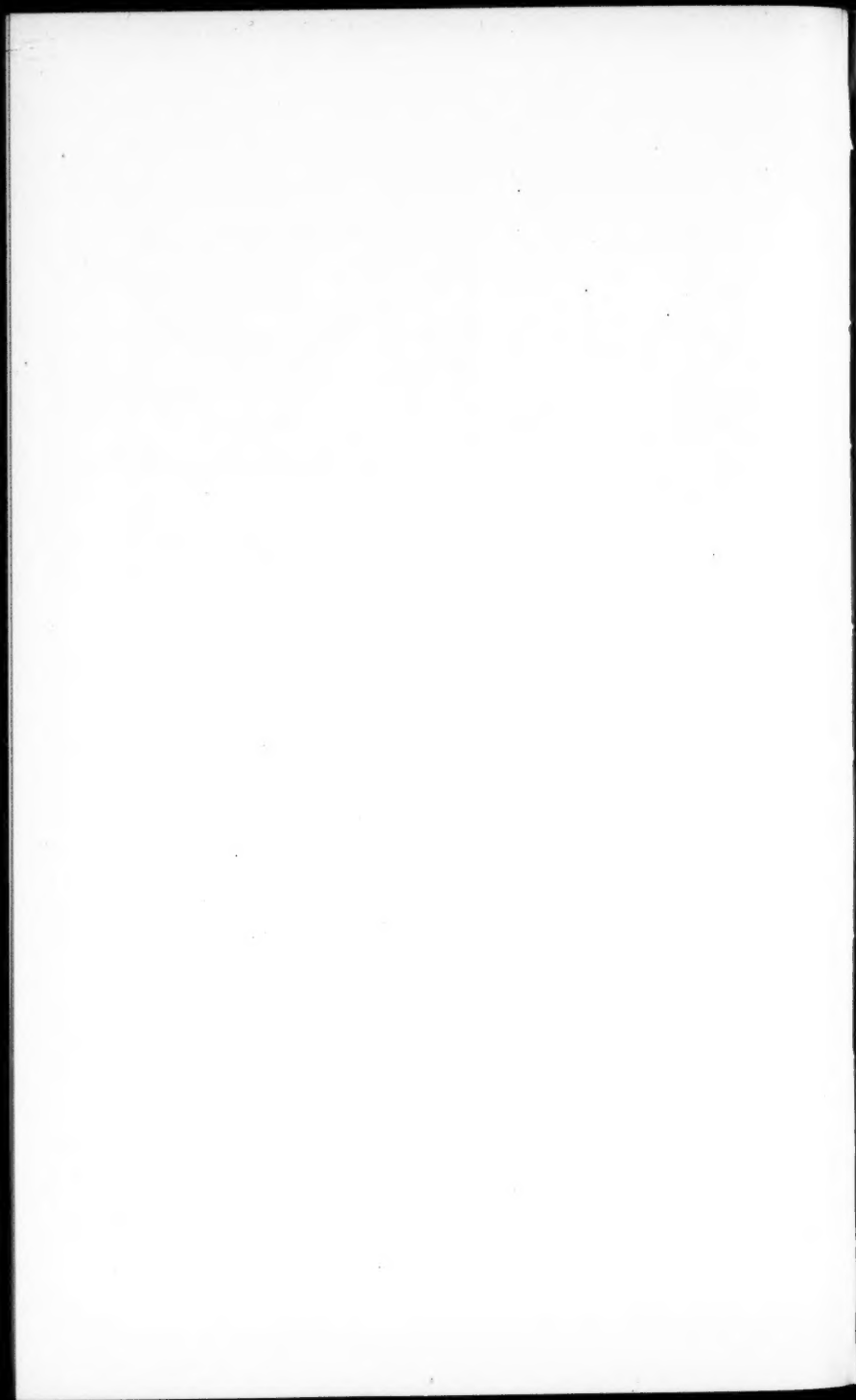
In St. Athan's Church are two altar-tombs to members of the family of Berkerolles, of East Orchard Castle, Glamorganshire. The one illustrated is placed against the south wall of the south transept, under a beautiful double canopy, supported in the middle by a bracket having a human head carved upon it. It is an altar-tomb with figures on the base, under cusped and floriated canopies at the front and ends. On the top are recumbent figures of a knight and his lady, both having their hands in the attitude of prayer, resting on their breasts. The knight bears a shield



BERKELLES EFFIGIES - S. ATHAN.

SCALE 1/4 INCH TO THE FOOT

St. John



over the left shoulder, with the Berkerolles arms,—*azure*, a chevron between three crescents *or*. The heads rest on tasseled pillows, the feet on lions.

The effigy of the knight represents him in an obtusely pointed bascinet with a camail, which in the drawing appears plain, but was, no doubt, of mail; the mode of attachment of the camail to the bascinet, by means of a lace drawn through staples, termed *vervelles*, being clearly shown. The arms are protected by plate, the shoulders by circular roundels, which serve as a protection for the joint. On the hands are gauntlets, probably, small laminated plates of steel riveted on leather for the fingers, with a broad plate for the back of the hand. The knees are protected by *genouillères*, to which an ornamented fringe is attached. In addition to the chausses which cover the legs and feet, shin-plates or greaves reach from the *genouillères* to a little below the ankles, to which is attached the spur. The sword is nearly all broken away; but the belts, ornamented with lions' heads, remain, and also a portion of the scabbard of the sword, which shows that it was richly ornamented.

This effigy very much resembles one in Ifield Church, Sussex, illustrated in Stothard, first ed., p. 53, ascribed to Sir John de Ifield, who died in 1317; more especially in the pattern and number of the garments worn: first, the haqueton, which in the drawing is scarcely seen; over that the hauberk of mail; over this the cote gamboisé, or pourpoint, with its scalloped edge and ornamental border; and lastly, the cyclas, to which the surcoat had given place. Behind, this hangs down in folds to the legs; but in front it is cut short above the knees, and fitting close about the body, is laced on each side.

In the rhyme of Sir Topas, Chaucer gives a full description of the dress and arms of a knight:

“Of cloth of lake fin and clere,
A breche and eke a sherte,
Ful next his sherte an baketon,
And over that an habergeon

For piercing of his herte ;
And over that a fine hauberk
Was all ywrought of Jewes work.
Ful strong it was of plate ;
And over that his cote-armoure
As white as is the lily floure,
In which he wold debate."

Here the harbergeon is apparently the breastplate or *plastron de fer*.

This monument probably dates from 1320 to 1330, and in this opinion I am confirmed by two eminent authorities, the Baron de Cosson, F.S.A., and Mr. J. G. Waller, F.S.A., both of whom concur in fixing the date in the first half of the fourteenth century. The Baron de Cosson remarks that "the long surcoat disappears from effigies after that date; and again, that the little kneeling knight on the base indicates by his armament an early date in the fourteenth century. The bascinet, gauntlets, sword-belt, and knee-pieces, all correspond well with the date 1330. The camail was, no doubt, mail, probably painted instead of sculptured. The ornaments below the knee are found in other effigies of the period, although not usually so large in pattern."

Mr. Waller, to whom I am indebted for valuable assistance in compiling this paper, fixes the date as about 1340, and in reference to the figures in the base of the monument remarks that "they are weepers or mourners, and represent orders of society. The civilian is a mayor or bailiff. I take it that a dagger or anelace is through or by his purse, not a shield, as it seems to be in the engraving. The monks, no doubt, represent two orders to which the deceased and his wife were benefactors; the knight, his order. A very elaborate arrangement of this kind is at Dijon, to one of the Dukes of Burgundy. One of the monks holds something not very clear as to what is intended."

The effigy of the lady somewhat resembles the brass in Trotton Church, Sussex, to Margaret Lady Camoys, who died in 1310; and also the brass to Joan Lady de Cobham, at Cobham, Kent, about 1298. She wears the

wimple (that strange covering for the throat, chin, and the sides of the face), after the fashion prevalent in the earlier part of the Edwardian era. The head appears to be covered with a coverchief, which falls gracefully upon the shoulders, and over that a close-fitting cap. A super-tunic envelopes the entire person. It has no waist-cincture; and its sleeves are loose, and terminate just below the elbow. The tight sleeves of the kirtle worn beneath are seen fitting closely to the wrists; the clasped and uplifted hands are bare.

In a paper upon East Orchard Manor House, by Mr. G. T. Clark, F.S.A., in vol. xv, 3rd Series, *Arch. Camb.*, p. 68, he states that "William Berkerolles died in 1327, and was followed by a Sir Roger, who flourished in 1338-51, and in 1349 had three fees and a half of the annual value of £40. In that year he granted East Orchard Manor to his son Gilbert, and died 11th Nov. 1351. Gilbert, of age in 1349, died *vita patris*, and was followed by Sir Lawrence, his brother, aged fourteen, in 1352, who held the three fees and a half. He died childless, 15 Oct. 1411, holding East Orchard, value 20 marks." On his death, an inquisition held at Newnham, county of Gloucester, 23rd November 1411, states that he held East Orchard, Merthyr Mawr, Lamphey, Newcastle, Newland, and Llanharry, most of them as an heir of Richard Turberville. He died *sine prole*.

Mr. Clark thus describes the monuments in St. Athan's Church (see vol. xv, 3rd Series, *Arch. Camb.*, p. 76): "At the east end of the south transept, beneath a recessed canopy highly enriched with crockets and finials, is an altar-tomb panelled at the two ends and in the front with six panels, each containing a kneeling figure with a scroll. The two central figures represent monks; the remainder, men in armour; and in the spandrils are heater-shields, probably once painted in colours.

"Upon the altar repose two figures. That on the left, or to the front, is armed in plate beneath a sur-

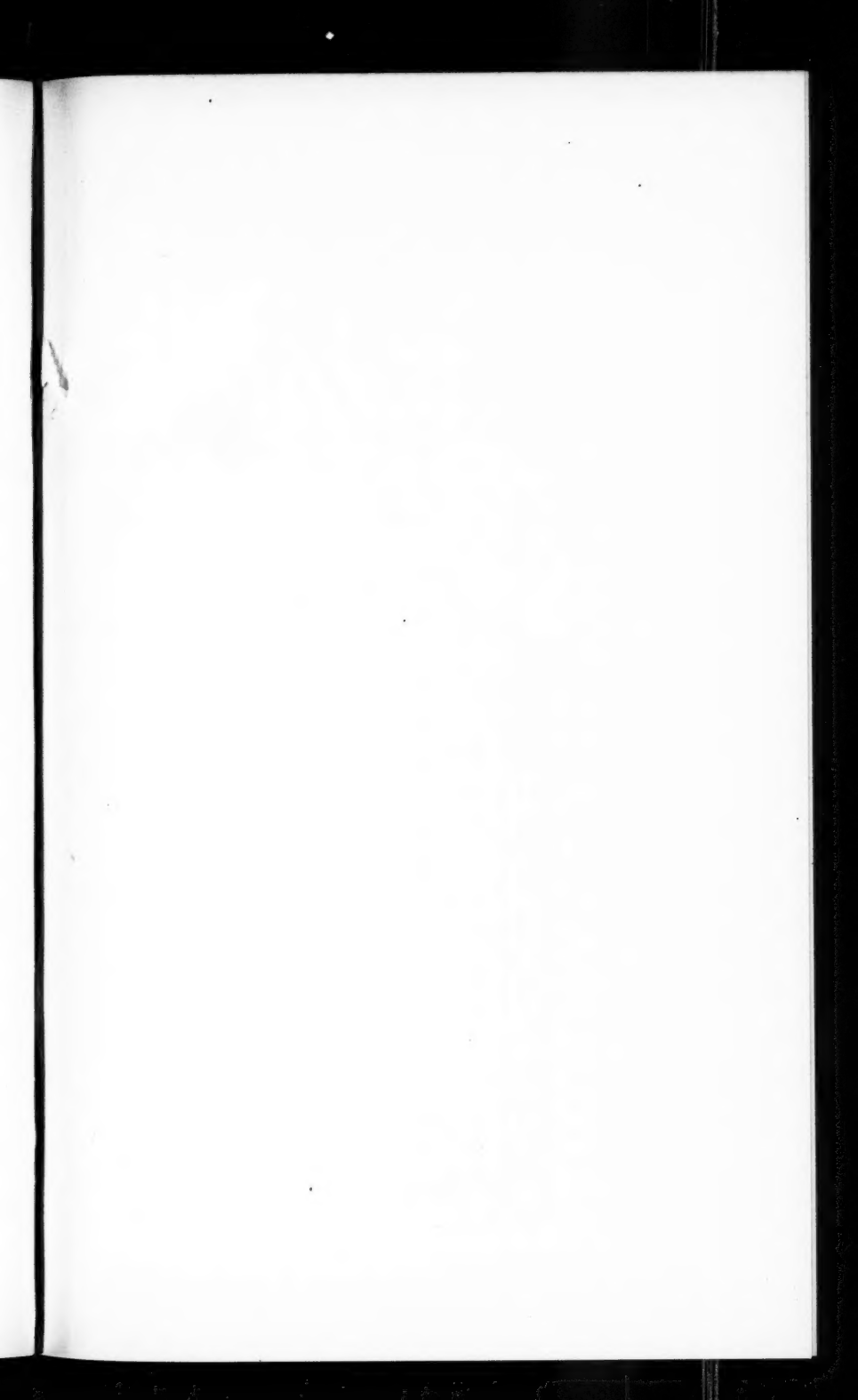
coat with scalloped edge, and a hood and tippet of chain-mail, leaving the face open. Beneath the knees is a sort of band resembling the Tudor ornament, with the flowers pointing downwards. The sword is gone, but its belt is ornamented with lions' heads. The feet rest upon a lion, and upon the left arm is the shield, bearing a chevron between three crescents, in bold relief.

"The other figure, a lady, is clad in a wimple and a long robe. Her feet rest upon a lioness.

"The execution of this tomb is on the whole good, and the enrichments profuse. It is much mutilated.

"On the east side is another altar-tomb, which once stood in the centre of the transept, also with male and female figures. In design and costume this tomb and its figures nearly resemble that already described, but the work is less delicate; the sword-belt has also lions' heads. The armour is of the same pattern, and the shield bears the same arms. The panels below contain two figures, each pair holding a book. The ten figures on the west and north sides are females. The south side is concealed. On the east side are figures in armour. At the four angles are figures also in armour."

"These tombs probably represent the two penultimate generations of the Berkerolles family, Sir William and Sir Roger, with their wives. The detail of the south window, indeed, much resembles, in its flamboyant tracery, the seal of Elizabeth Berkerolles appended to Sir Lawrence's charter of 1392, but executed, no doubt, earlier. The transept was probably the mortuary chapel of Sir William, who died in 1327, and may have been erected by Sir Roger, his son, between that year and his death in 1351. Sir William's tomb is, of course, that which stood in the centre of the transept; and the lady may have been the Nerber heiress, for how he obtained Orchard is not known. The southern tomb is, no doubt, that of Sir Roger. The inheritors of Sir Lawrence were not so likely to have honoured his memory, the relationship being comparatively remote, and the property divided."





EFFIGY LLANTWIT MAJOR

Without a drawing or more minute description of the second monument in St. Athan's Church, it is somewhat difficult to say whether Mr. Clark is correct in his view, that it represents the earlier of the two; but assuming that the Baron de Cosson and Mr. Waller are right in their opinion, that the monument which is here illustrated cannot be later than 1330-40 (and it is probably not later than 1327), then undoubtedly this must be the monument of Sir William Berkerolles, who died in that year; and the other one would be to the memory of Sir Roger Berkerolles, who died in 1351. It would be very interesting if an illustration of the second monument could be obtained before this volume is completed.

In the disused western portion of the Church of Llantwit Major are the two sculptured effigies now illustrated. They have both been removed from their original position, and are at present lying on the ground. It is to be hoped that these and the other most interesting monuments and inscribed stones in this portion of the church will be carefully preserved.

The earlier of the two effigies, to a certain extent, resembles the effigy at St. Hilary before described, inasmuch as the person represented is a layman dressed in a long, loose tunic buttoned to the throat, with apparently a collar of fur, and with close sleeves. The left hand holds a glove, and the right is raised, and lies upon the breast; the head rests upon a square cushion set diagonally in a foliated recess. The slab upon which this effigy is sculptured is coffin-shaped, wider at the upper part than the lower, and no doubt formed the cover of the stone coffin in which the person commemorated was buried.

This sepulchral slab is probably of the latter part of the fourteenth century, and may represent a merchant or burgess, and very much resembles the brass of Richard Torryngton, A.D. 1356, in Great Berkhamstead Church.

The other effigy represents a lady of the latter part

of the sixteenth century, in an elaborately embroidered gown, over which she wears an equally elaborate kirtle. Round her waist is a girdle with handsome tassels ; over her shoulders she wears what looks like a lace-edged cape, with a massive, double-looped chain ; about her neck she wears a ruff ; her head is covered with a lace cap and a hat exactly of the pattern worn by the Yeomen of the Guard, with a feather on one side ; her hands, which are lying in a peculiar position upon the breast, have three rings on the fingers of the left, and one on the forefinger of the right hand ; the sleeves of the kirtle, which are richly embroidered, terminate with a double row of lace ruffles at the wrist.

On the top right hand corner can be traced the effigy of an infant with a ruff round its neck, and a tight-fitting cap on the head. This effigy, though of late date, and somewhat rudely carved, is very interesting, and was probably the work of some local sculptor. The ornamentation upon the lady's dress may have been copied from the interlaced work upon the early sculptured stones at Llantwit Major ; or possibly it may be traced to a Venetian source, as many of the books upon embroidery published there during the sixteenth century contain similar patterns. In *Beauties of England and Wales*, by Thomas Rees, F.S.A. (1815), vol. xviii, p. 677, this monument is thus described :—

“ In the vestry is a large stone bearing a gigantic human figure habited in the costume of the fifteenth century, with the following inscription,

.....PKINS ✠ RICHARD—HOPKINS

Who this Richard Hopkins was is not known, for even tradition is silent as to his claim to so stupendous a monument. The inscription is usually read ‘ Prince Richard Hopkins’, but erroneously, as the first letters are obviously a part of the name *Hopkins*, the other portion having probably been obliterated.”

The inscription is now less perfect than when seen by Rees in 1815, and his explanation is, no doubt, the



EFFIGY
LLANTWIT MAJOR

SCALE 12

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A. E. SMITH LITH.
200 QUEEN ST. S.C.





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SEPULCHRAL SLAB, ST. BRIDE'S CHURCH. GLAMORGANSHIRE.

correct one, and that the monument records the death of the wife and child of Richard Hopkins, who were probably buried in Llantwit Major Church late in the sixteenth century, possibly about 1580; and a reference to the Parish Registers of that period, if they are still in existence, might elucidate who was the Richard Hopkins whose wife's monument still exists, though not now covering the place where she and her child were laid to rest more than three centuries ago.

January 14, 1890.

Notes.—In the Report of the Cambrian Archæological Association's Meeting, 1888 (St. Bride's Church), there is mentioned amongst the sepulchral monuments an inscribed coffin-lid of Johan le Boteler, and an altar-tomb belonging to the same family. This incised slab has been illustrated in Bontell's *Monumental Brasses and Slabs* (ed. 1847), p. 159, and thus described: "A third memorial of a knight in the cross-legged attitude, engraved upon a slab of stone, has recently been discovered in the Church of St. Bride's, Glamorganshire. It is the memorial of Sir John de Boteler, and may be assigned to about A.D. 1285. There is no indication in this effigy of the connection of the hauberk and mail chausses. The arrangement of the surcoat about the shoulders, and the wavy ridge upon the blade of the drawn and uplifted sword, are very singular. The shield is charged with three covered cups, the heraldic bearing of Botiler or Butler; and the same charge is twice repeated upon a small *cervilière*, or skull-cap, of plate, worn over the coif of mail. The spurs have rowels." The altar-tomb is illustrated in the Report by a photograph by Mr. W. Banks, but unfortunately it is upon too small a scale, and not clear enough to make out the details of the armour.

In Hereford Cathedral, upon the base of the shrine of Bishop Thomas de Cantilupe (1275-82), are fourteen diminutive military effigies clad entirely in mail, and in every respect resembling the Tremearchion effigy. They are clothed in *banded mail*, with the bands upon the arms running in a longitudinal direction.

Another effigy in Hereford Cathedral, in very perfect condition, is that of Peter Baron de Grandisson, *ob.* A.D. 1358. He wears the "cyclas", similar to the Berkerolles effigy in St. Athan's Church.

THE EPISCOPAL EFFIGIES IN LLANDAFF CATHEDRAL.

BY ROBERT W. GRIFFITH, ESQ.

A STRANGE fatality attends "the six recumbent effigies of bishops" in Llandaff Cathedral. They are first mentioned by Symons, who being attached to the Parliamentary army which came to Cardiff in 1648, spent his leisure time in examining and noting the interesting antiquities of the district. His note runs as follows :

"In the quire three statues of bishops lying in the ground, cutt into the stone. Six monuments of bishops in all in this church, whereof one is a flat stone enlayed in brasse, the brasse gone. The oldest is cutt into a stone in blue marble, lying upon the ground, in the steps of the altar."

Early in the following century Browne Willis included in his Survey of the Cathedral, published in 1719, a description, supplied to him by Mr. Wotton, of the monuments, with a plan showing their situations ; and though the original proof of the plan, which is still in the Bodleian Library, shows his careful re-arrangement of the tombs after the engraver had submitted it to him, he thought it necessary in 1722 to make "a careful review on the spot" of the work. The memoranda then prepared, though evidently designed for the printer, have never been published, and his book and plan have continued to puzzle his readers ever since.¹

Early in the present century, after the dispersion of some of the tombs for the sake of the Grecian Temple designed by Wood, Sir R. C. Hoare paid a visit to Llandaff, and in his note to the *Itinerary of Giraldus Cambrensis*, published in 1806, he writes, "The present position of the monuments of this Cathedral differs so widely from that assigned to them by Browne Willis in his plan of the church, that I have been under the

¹ With the ichnography should be compared the paragraph on p. 18, commencing "Without the rails", etc., and the correction on p. 215, where Radnor should be read for Ladnet.

necessity of engraving a new plan in order to mark with greater accuracy their present position." The plan to which he refers is most carefully drawn; but his blunder in supplying a central column to the great west entrance, in his drawing of the front, naturally leads to suspicion that his plan may be as inaccurate as his perspective sketches. This suspicion (hereafter to be found utterly groundless) is strengthened by the simple fact that the position of the tombs, though the charmed number of six still remains intact, is now totally different again.

Once more the puzzle is further increased by the very unfortunate account of these monuments by the late Mr. Bloxam in the *Archæologia Cambrensis*, vol. x, 4th Series, p. 33, in which they are hopelessly confused one with another, and one is twice described. Evidently the account (which contains some very valuable observations) was written from hasty notes, without careful revision on the spot when prepared for publication. Mr. Bloxam prefaces his paper with the following remark: "There are six recumbent effigies of bishops; but it is impossible to appropriate these correctly, from their having been removed from the positions they originally occupied, and much of the appropriation must be mere guesswork."

The talented author of *Murray's Cathedral Handbook* has been almost as unfortunate, for his plan, too, is utterly inaccurate, though he had the personal assistance of the late Bishop Ollivant, who wrote the only account of the Cathedral in which it is impossible to find the slightest inaccuracy. The Bishop, though his extant notes of researches in the Lambeth Library and the British Museum attest his learned zeal in quest of everything pertinent to the history of his Cathedral, appears never to have satisfied himself as to the history of the monuments, and he contents himself with little more than a personal reminiscence which largely helps in the solution of the puzzle. This will be further explained as we proceed.

The following extract from the Browne Willis MSS. in the Bodleian Library will be found, with a little care, to explain and to render consistent these strangely conflicting accounts of the various antiquaries. The "monuments in the choir are above the stalls, which are very regular (the decanall stall on the right hand having an handsome canopy over it), and the high altar and window above it very neat. These monuments on the right hand, on the south side, St. Teleiau, containing his effigies. In the middle, on the choir-steps, are two gravestones of Bishops,—one in memory of Bishop Henry of Abergavenny, who died 1218; the other probably for Bishop William de Radnor, who died 1265. One of these was, on the making of a grave, removed anno 1723 into the south aisle, and laid on the bench on the side of the wall next to the chapter-house. On the north side of the choir is a tomb of Bishop John Marshall, who died in 1496; and above him is, on one side of the Communion-rails, St. Dubritius. Both their effigies (as are those of Bishops Bromfield and St. Teilau and Bishop Brews), are in full proportion. That of Bishop Abergavenny is very coarsely cutt, and can scarce be perceived to be a Bishop; but from within the Communion-rails lye, under gravestones, Bishop Hugh Lloyd and Bishop Francis Davies, who died 1660, and was the last Bishop that resided here."

Comparing this account with the plans comprised in his *Survey* and Hoare's *Giraldus Cambrensis*, we conclude that the effigy in the recess by the chapter-house (shown in the latter, but long since absolutely gone) was one of the two representing Bishop Henry of Abergavenny, and was probably that of Bishop William de Radnor, which stood on the altar-steps at the time when Browne Willis' plan was drawn.

But what happened in the interval between Willis' and Hoare's visits? Wood, the Bath architect, was at Llandaff, busy with his Grecian Temple and contemplated rustic porch; and having cased over the great

Norman arch with his Palladian altar-piece, he required a level for his marble pavement to the presbytery, and as a matter of course he removed the effigies of Dubricius and the solitary Bishop on the altar-steps to a spot close to the first pillar on the north side, eastward from the altar, where they are actually shown in Hoare's plan.¹

Once more these two monuments were moved. In the restoration about thirty years ago, when all thought was directed to the very difficult problem of rebuilding the upper part of the ruined nave, and covering the whole building with a symmetrical roof, small wonder is it that little attention was paid to these two monuments. The place chosen by Wood was not convenient, and the two recesses in the north and south aisles, where they can now be seen, being disengaged, were very naturally utilised.

But how are they to be identified? Fortunately two small remarks by Browne Willis and Bishop Ollivant help greatly in furnishing the answer. Browne Willis says that "without the rails on the north side of the altar lyes a Bishop carv'd in freestone with a bold relief, without any inscription.....This is guessed to be for St. Dubritius, the first Bishop." That Dubricius was buried there we know, for in the very circumstantial account of the *Liber Landavensis* we find that on the 23rd of May 1120, when Urban built his Norman Cathedral, "*positæ sunt reliquiæ Sancti Dubricii in tumbam ad hoc aptam et in antiquo monasterio ante Sanctæ Mariæ altare versus aquilonalem plagam.*"

It is further important to note that the effigy in the north aisle is of freestone, and that in the south is lias, and the following very careful remarks of Bishop Ollivant seem to leave the conclusion free from doubt that the former is the tomb of Dubricius, the first occupant of the see: "In the ichnography of Browne Willis his tomb is represented on the north side, close to the

¹ The engraving opposite p. 26 of Bishop Ollivant's account clearly shows that the tombs of St. Teilo and Marshall were utterly obscured by Wood's stallwork.

most eastern pillar of the presbytery. The recumbent figure placed in 1857 in the niche in the north aisle, opposite the fourth arch, which had been for some years without a fixed position, is remembered to have lain alongside the tomb of Bishop Marshall, and is supposed to be the one referred to by Browne Willis. Probably it was transferred to that place when the eastern arch of the presbytery and ancient reredos were walled out of sight, and the portico built over the Communion-Table. Mr. Wotton speaks of the niche in which the figure lies as having no effigy in his time (p. 12). The corresponding figure in the south aisle lay until 1857 in the same aisle, in a dwarf wall, now removed, at the back of the stallwork between the second and third pier. The sepulchral niche was transferred with it to its present site."

With these extracts should be read the account of the veteran T. C. Buckler, whose book, entitled *Views of the Cathedral Churches of England and Wales, with Descriptions* (1822), contains the following minute account: "On the opposite or south side of this (north) aisle are a coffin-shaped stone enriched with a carved cross, having on one side the head of a figure, and on the other a shield; and the two statues of two prelates placed (in modern times) upon one large tomb or base-ment. One of these figures is very ancient, probably as old as the thirteenth century; the other is the work of a subsequent period. The former lies under an arched canopy, and the head is supported by two angels. The latter is episcopally attired; his hands are raised in an attitude of prayer, but not joined; the head is supported by angels, and the crozier remains perfect. Both these effigies are disfigured by various mutilations, but the most ancient is the most imperfect."

Assuming, therefore, that we may now with considerable confidence assign the effigy in the north aisle to St. Dubricius, we may make an observation or two regarding the effigy itself. In the first place it is freestone; and so is the effigy of St. Teilo, on the

southern side of the presbytery, about which tradition seems too clear to admit of doubt. Now freestone was not used here until the Early English work came in, about 1220, and these two effigies are undoubtedly good specimens of thirteenth century work. The probability, therefore, is that the builders, wishing to do honour to the two earliest bishops, prepared a conventional effigy of each, and placed it on his tomb.

The subject of the blue stone monument in the south aisle cannot be positively ascertained, though it was probably Henry of Abergavenny. Even Symonds, as long ago as 1648, as we have seen, selected this as the oldest of the monuments; and Browne Willis' MS. note makes it almost certain that the "coarsely cut" effigy which he saw left on the choir-steps after the other had been moved to the recess by the chapter-house,—which in Wood's time was placed, with that of St. Dubricius, on a flat stone in the north aisle, where Sir R. C. Hoare inspected it,—and which, finally, Bishop Ollivant saw removed, with the niche over it, in 1857, to the south aisle,—was Henry of Abergavenny, as he was the older of the two Bishops mentioned by Browne Willis. It was this Bishop who revived the fourteen canonries, and assigned to the Chapter, out of the episcopal property, the capitular estates which until recently they retained. The honour of such a memorial would be most appropriate to such a zealous prelate.

We may, therefore, venture to arrange the episcopal monuments in the following order, availing ourselves of Mr. Bloxam's article to a large extent for the technical descriptions of the episcopal habits.

1. Henry, Prior of Abergavenny (consecrated in 1195, died in 1218), in the south wall of the south aisle. He is represented under a semicircular canopy, with a high, plain mitre and infulæ attached; and is vested in the amice, stole, tunic, dalmatic, and chasuble, with rationale on his breast. The pastoral staff rests on the left shoulder, the crook being gone; the right hand rests

on the breast, the left on the pastoral staff, which lies from left to right. The maniple hangs over the left arm; and episcopal sandals, pointed at the toes, are worn on the feet. The face is close-shaven. The head of an unknown animal is represented near the right foot. The material appears to be lias of the same character as the stone now used for the altar-steps, which was found in the building at the time of the recent restoration. The quarry from which it came is unknown. The arch under which the effigy lies, as has been already said, has been removed from the north aisle of the presbytery.

2. St. Dubricius, the first recorded Bishop, who is supposed to have died in 612, in the north wall of the north aisle of the nave. He is represented with a high, plain mitre with *infulæ*. The pastoral staff lies on the breast, from right to left, the crook being gone, and the right hand rests upon it; the amice is worn, and the maniple hangs over the left arm. The face is close-shaven, and something not very intelligible appears to be held in the mouth. From the trefoiled arch springing from shafts with caps of Early English foliage, Mr. Bloxam concluded that it was designed to commemorate some Bishop to whom we owe the construction or reconstruction of some portion of the Cathedral. This, of course, is extremely appropriate for the first occupant of the see.

3. Edwin Bromfield (consecrated in 1389, died in 1391) in the north wall of the north aisle to the presbytery. This, perhaps, is one of the most doubtful of all the effigies. In the first place it is clear that it was not designed for the fifteenth century niche which it occupies. Still, as Mr. Bloxam remarks, the face is bearded (a late example); and, moreover, the rounded foot is distinctly late. The Bishop has a high, plain mitre with *infulæ*, and alb, stole, tunic, chasuble with orfrees, and a maniple over the left arm. The pastoral staff is disposed from right to left; the right hand is on it, and the left holds a scroll. In the recess at the back

are the emblems of the Crucifixion, and under the arch is a representation of the Resurrection. Two angels waving thuribles support the head.

4. John Marshall (consecrated in 1478, died in 1480), under the second arch from the east, on the north side of the presbytery. This is a fine specimen of an altartomb, on which the Bishop is represented with his hands in an attitude of prayer. He wears a *mitra preciosa*, chasuble, dalmatic, and alb, and a maniple hangs over the left arm ; the sandals are round, and a lion rests against the feet. The pastoral staff lies from right to left, and is said to be encircled with a veil ; the crook is ornamented with a rose, and it is interesting to note that the Bishop had freely introduced this emblem, with the fleur-de-lis, into the old reredos apparently illuminated by him, and lately removed to the north aisle, close by the monument. The hands are gloved.

5. St. Teilo, the second Bishop, in the south wall of the presbytery. The effigy is in freestone, and very clearly belongs to the thirteenth century. It has already been suggested that it probably was done about the same time as the effigy of St. Dubricius, though the sculptor may have been different. A trefoiled canopy surmounts the figure, which reposes between characteristic columns. The Bishop wears a high mitre with infulæ, and the amice, alb, tunic, dalmatic, and chasuble, are clearly defined ; and on the feet are sandals pointed like those of St. Dubricius. Like him, too, he is close-shaven ; a maniple hangs over the left arm ; the pastoral staff lies from left to right, the left hand being upon it, and the right upon the breast. The feet are said to rest against a cockatrice ; but it is more probably some special emblem of the Saint.

This tomb was opened in the time of Wood, by whom it seems to have been walled up for his Grecian Temple. When the wall at the back of the portico was taken down, in 1830, the following inscription was found :

"September the 8th, 1736.

"On the south side of this Chansell, nare the door, is a Tumbe whin [within] a neache, now wall'd up it is supposed to be Sant Blawe Tumbe when i opened the tumbe, the Parson buried apar'd to be a Bishop by his Pastorall Staffe and Crotcher. The Stafe, when we came to Tuch it, it droped to peacis But the Crotcher being Puter, But almost perished, But wold hold together. Betwithin the Stafe there was a large cup by his side, But almost perished The most of Puter He was rapt in Leather and the upper part was very sound

"John Wood,

"Architect, of Queen Sq^r, Bath.

"Thomas Omar, } of Queen Sq^r."
Joyner and Carpenter,

6. William de Breuse (consecrated in 1265, died in 1287), in the floor at the east end of the Lady Chapel. As the builder of the Lady Chapel, the Bishop is appropriately buried at the north end of the altar; and this tomb is distinguished from the others by the inscription which surmounts the mitre, and runs, "Wilhelmus de Brewsa, Ep's La'd." The face is clean shaven. The lower parts of the body are gone. The mitre is high, with infulæ attached; and the richly decorated pastoral staff, which lies from left to right, has the crook complete. The episcopal vestments comprise the amice, alb, dalmatic, chasuble, and tunic, and the maniple hangs over the left arm. The stone is lias, very similar to that used for No. 1. The whole treatment of the work stamps it as belonging to the Decorated period.

The number of episcopal effigies is now appropriately increased to seven. Bishop Urban, in the twelfth century, buried the great founder's bones at the north end of the altar; and lately, near the same site, has been erected a beautiful altar-tomb with a life-like effigy of the late Bishop Ollivant, during whose episcopacy the great work of the restoration of the Cathedral from a ruin was completed under the direction of the great local architect, John Prichard.

EXTRACTS FROM THE STATUTE-BOOK OF ST. DAVID'S CATHEDRAL.

BY REV. CANON BEVAN.

*The Appropriation of the Land and Church of Lispranst to the
Abbey of St. Dogmael's, near Cardigan.*

THE following Statute of Bernard, the first Norman Bishop of St. David's (1115-47) records the canonical appropriation of the land and church of Lispranst to the church of St. Mary of Cemmaes and the fraternity connected with it, situated at St. Dogmael's; so named as having been the seat of an older monastic establishment dedicated to St. Dogmael.

The Abbey of St. Mary was founded by Martin de Turribus, the conqueror and Lord Marcher of Cemmaes, and its buildings were completed by his son Robert in Henry I's reign. It acquired the patronage and revenues of several churches in Pembrokeshire; but the Statute-Book contains no record of any canonical appropriation beyond this of Lispranst,—a name which has long since disappeared from the list of parishes in this diocese, but which we have fair grounds for identifying with the present parish of Newton adjoining Slebech.

In Pope Nicholas' *Taxatio*, Lispranst is placed in the Deanery of Pembroke, which then included the Deanery of Narberth. It is next mentioned in the Life of Sir Rhys ap Thomas as the seat of one of his estates (*Cambr. Reg.*, i, 58); and it is coupled with Newton in the *Valor Ecclesiasticus* of Henry VIII among the possessions of St. Dogmael's,—“*Lysprance et Newton*”, the word *et* signifying, not two separate places, but a double or alternative name. Archdeacon Payne supposed

it to be a miswriting for "Llys y frân"; but to this there is the objection that Llys y frân certainly did not belong to St. Dogmael's at the date of the *Valor Ecclesiasticus*, and that its tithes were never inappropriate. The tithes of Newton, on the other hand, became inappropriate after the dissolution of the monasteries.

We infer from the terms of the Statute that the proprietorship of Lispranst, previously to its appropriation, was vested in Hugh de Fossar. Nevertheless Bishop Bernard imposes certain conditions in his own favour as the consideration on which he grants canonical appropriation, bargaining that the Abbey should serve as a chantry where prayers should be offered for the souls of his patron, Henry I; of Queen Matilda, whose chaplain he was; and of his predecessors in the see of St. David's; and also that the see of St. David's should have a contingent interest in the mill at Lispranst.

Of the witnesses, Jordan may have been Archdeacon of Brecon; of whom there is notice A.D. 1150 (Jones and Freeman, *History of St. David's*, p. 360). Of the others we know nothing.

"Bernardus Dei gratiâ Menev. Antistes universis fidelibus Parochianis suis tam clericis quam laicis præsentibus atque futuris. Spiritum¹ veritatis non extinguere sed ipsius gratiâ ubertim per omnia vegetari. Noscat [.....] vestræ attentionis universitas nos ex communi consilio et assensu Ecclesiæ nostræ et nostrorum fidelium postulante item et annuente Hugone de Fossar concessimus et dedimus Ecclesiæ S'tæ Mariæ Abbatiae de Camays et fratribus ibidem Deo servientibus et servituris totam terram de Lispranst cum Ecclesiâ salvâ tantum consuetudine Episcopali in eleemosynam perpetuo jure possidendam pro animâ Henrici Regis et Matildis Reginae et filiorum suorum omnium antecessorum nostrorum et nostrâ in ea penitus libertate quâ Sanctus David suas alias tenet terras excepto dimidio emolumento molendini si illud fecerunt et dimidietate piscium illic capiendorum nobis retentâ, mansione quoque molendinarii cum bovâtâ terræ in communi servitio molendini remansurâ.

¹ The purport of this passage is not evident. It seems to be intended as a motto or pious ejaculation.

Si vero per nos factum fuerit fratres dominium suum quietum habeant ad molendinum, reliquo omni emolumento nobis reservando. Præterea vestræ caritati providimus intimandum inter Nos et Hugonem ita fuisse difinitum ut neminem præter Ecclesiam nostram terræ destinaret hæredem. Quam hæreditatem prefatæ Ecclesiæ et fratribus ejusdem assignamus irrefragabiliter habendam et hujus paginæ subsistentia munivimus, auctoritate quoque Dei et Ecclesiæ nostræ et nostrâ roboramus. Omnibus autem hanc nostram donationem confirmantibus et patrocinantibus summam fælicitatem optamus et gratiam et contradicentibus vel in aliquo derogantibus æternæ damnationis gladio ad internecionem animæ percellantur. His testibus Jordano Archidiacono, et Mro. Johanne cum Johanne de Ostlof Canonicis, Augustino Priore, Waltero Capellano, laicis quoque Jordano dapifero, Stephano dapifero Abbatiae, Huberto Edgaro, Huberto nepote episcopi, et aliis quam pluribus."

Bernard, by the grace of God Bishop of St. David's, to all the faithful who are and will be in his diocese, both clerks and laity. Not to quench the Spirit of Truth, but to be abundantly strengthened by His grace in all things. Be it known to you all who hear, that by common consent and agreement of our Church and of our faithful people, Hugh de Fossar also requesting and assenting, we have conceded to the Abbey of the Church of St. Mary of Cemmaes, and to the brothers who now do or in the future will serve God there, all the land of Lispranst, together with the church, saving only our episcopal rights, to be held in perpetual alms (according to our right, similar to that by which St. David holds his other lands), to be used for the soul of King Henry and Queen Matilda, and of their sons, and of all our predecessors, excepting one half of the profit of the mill, if they make it; and one half of the fish caught there, to be retained for us; the miller's house also, together with an oxgang of land, to remain subject to the common service of the mill. But if it be made by us, the brethren shall hold their peaceable possession of the mill, with a reservation of all the profit to us. Furthermore, we make known to you, beloved, that it has been thus decided between us and Hugo, that he appoint no one as heir to the land except our Church; which heritage we irrevocably assign to the aforesaid Church and the brothers attached to it, and we have strengthened by these presents, and confirmed by the authority of God, and our Church, and our-

selves. To all those, moreover, who confirm and support this our gift we wish the greatest felicity and grace; to all those who oppose it or detract from it in any way, may their souls be urged on to destruction by the sword of eternal damnation. These being witnesses,—Jordan the Archdeacon; Master John, with John de Ostlof, canons; Walter, chaplain; Augustine, Prior; laymen,—John the sewer; Stephen, sewer of the Abbey; Hubert Edgar; Hubert, the Bishop's nephew; and very many others.

BRECON PRIORY : ITS SUPPRESSION AND POSSESSIONS.

BY R. W. BANKS, ESQ.

It was intended that the Cartulary of the Priory of St. John, Brecon, which was published in the last two volumes of the Fourth Series, should be followed by an account of the possessions of the Priory on its dissolution. A copy of the Minister's first account after its suppression was obtained for the purpose ; but the intention was abandoned on account of the length of the account and the expense of printing it.

It is desirable, however, to supplement the Cartulary with the further history of the Priory, so far as materials will allow, and give a summary account of its possessions, preceding it with an additional document certifying the birth in the Castle of Brecon of Edward Stafford, Duke of Buckingham, the last lord of the lordship of Brecon, who was attainted for high treason and beheaded in 13 Henry VIII (1521), to which the Convent seal is attached. Mr. W. de Gray Birch has described the seal (of which an illustration is given underneath) as exhibiting the eagle of St. John standing regardant on a demi-wheel of Ezekiel.

"We Thomas Redyng prior of the hows of Saint John the Evangelist withyn the Towne of Breknok in the marches of Wales and the Covent of the same to our soverayne lord the Kyng is most honorable counsell do certefye that oure founder Edward Duc of Buckyngham Erle of Hereford Stafford and Northampton was borne in the castell of Breknok forsaide the Wensday the third day of ffebruary abowte vij of the cloke in the mornynge the dominical letter beyng then A pon C and yn the yere of oure lord God a thousand cccc lxxvij as mor playnly appereth in wrytyng in the begennyng of a boke of David Salter remaynyng within oure said priorye redy to be schewed In witness where off we the said prior and covent to this oure present

wrytyng of certificat have sett oure covent seale the secunde day of September in the vjth yere of the reigne of oure Gyde Soverayne lord Kyng Harry the viijth."

(British Museum, Add. Charter 19,868.)



Seal of Brecon Priory.

With a view to make the subject more intelligible, some account of the events which preceded and gradually brought about the dissolution of monasteries is necessary. The space at disposal will not admit of more than a mere outline, or reference, to what happened, but the reader may readily fill in what is wanting by reference to Gasquet's *Henry VIII and the English Monasteries*, and the histories of the period.

One of the great aims of Cardinal Wolsey, raised to the height of power and influence by the King's marked favour, was to provide for the encouragement and advancement of learning by founding lectureships at both Universities, and building a new college at Oxford, to be called Cardinal College, and a college at

Ipswich. Large as were the means at his disposal, they were unequal to his expenditure and ambitious projects. To carry out his proposals further resources were needed. Availing himself of his intimacy with Pope Clement II, who on his accession to the papal see had extended Wolsey's legatine powers for his life, he obtained ampler powers than he before possessed for the visitation of monastic houses, and on 12 Sept. 1524 a Bull authorising him to suppress monasteries to the value of 3,000 ducats, as a further provision for his college at Oxford. Early in the following year the Cardinal, by virtue of his authority, possessed himself of St. Frideswide Monastery at Oxford and several other monasteries, notwithstanding the petitions to Rome of the Grey Friars and Franciscan Observants against his legatine powers. His hands were strengthened on the 15th of March 1525 by the King's ratification of the Bull.

Further suppressions followed. In Oct. 1528 the Pope granted the King permission to suppress any house which had less than six religious, to the value of 8,000 ducats, and transfer the inmates to other religious houses. In November following the Pope, acting on the Cardinal's suggestion of the desirability of a wholesale suppression of monasteries, and the erection out of the proceeds of new Cathedrals in their stead, issued a Bull granting to Wolsey power to unite with other houses any house which had not twelve monks or nuns; and a further Bull directing an inquiry as to the suppressions which had taken place, and the necessity for an increase of Cathedrals. A final Bull, 4th of June 1529, authorised the erection of new Cathedrals, the execution of which was interrupted by the Cardinal's fall and death.

Meanwhile Commissioners had been appointed, who visited the monastic houses throughout the kingdom, and made inquiry as to the state and resources of each. The answer of Brecon Priory, on the 9th of August 1829, to the King's Commissioners is fortunately re-

corded in their Cartulary. It is very carefully worded, and is confined to a general claim of the rights and privileges which the Convent enjoyed, avoiding a description of their possessions, or statement of their value. Such an answer would not satisfy the inquiries of the Commission.

The anxiety of the Priory is exhibited in a lease of the Convent's lands in the neighbouring manor of Pool, which Robert Halden, its last Prior, and the Convent granted on 1 July 1529 ; for it contains a covenant on the part of the lessees to honestly finish the cross-chamber, that when the Prior or his successors, for fear of death, or other causes necessary, then to have his chamber there, with servants conveniently, and to have free liberty of egress and regress into and out of the said manor, with carriage, in time of need.

The Prior of Brecon attended, on his summons, the Convocation of the clergy which met in Nov. 1529, and probably concurred in the resolution of the Convocation in January 1531, that the marriage of the King with Queen Catherine, his brother's widow, was contrary to the law of God, and could not be rendered valid by papal dispensation ; and in the grant of the subsidy asked for by the King ; for on the 20th of June following the Charters granted to the Priory received confirmation¹ by the King's Letters Patent directed to the Prior, who is styled "de Bello in Wallia", referring to Battle Abbey, of which the Priory was a cell. Other influences may have conduced to this confirmation, and given the Convent a reasonable hope that it might escape the fate of suppression.

It may suffice to refer to the King's desire as early as the year 1525 to obtain a divorce from Queen Catherine, to his proposals, with that view, to the Papal Court, and the counter-proposals from Rome in the following years, the King's forbidding, in September 1530, the publication in his kingdom of all Bulls from

¹ Patent Rolls, 23 Henry VIII, p. 2, m. 20 (18).

Rome, and the resolution in the Parliament and Convocation of 1531 of the invalidity of the marriage, as gradually leading to a breach with Rome, and enabling the King to overcome the difficulties raised by the clergy in Convocation, and get himself declared the Supreme Head of the Church and clergy of England. The Papal Brief of the 25th of January 1532, enjoining the King to again cohabit with his Queen, and send away Anne Boleyn, followed in November by his marriage with Anne, and the Pope's sentence against the divorce, brought matters to a crisis, and precipitated the final rupture with Rome.

The Parliament of 1534 was chiefly occupied with measures to set aside the papal authority in England. Its authority over religious houses was transferred to the Crown. Their visitation by Archbishop and Bishop was superseded, and their management left to the King. Thus the obstacles in the way of further suppressions by the King and his secretary, Cromwell, were virtually removed. No time was lost in carrying out the provisions of Parliament.

In the spring of the same year two visitors to the various orders of friars were appointed, with directions to assemble the members of each convent in their chapter-house separately, and examine them concerning their faith and obedience to the King. They were also to administer to the inmates of every house an oath of allegiance to Anne as Queen, and require them to swear that they would preach and persuade the people to accept the royal supremacy, and call the Bishop of Rome by the name of Pope no longer. Every house was to show to the visitors its gold and silver plate and goods, delivering an inventory of them, and take an oath under the convent seal to obey the orders given to them.

Before midsummer commissioners were travelling throughout England, visiting every convent, and endeavouring by persuasion, or threats, to make it take the oath of supremacy. A refusal to do so not only

involved suspension, but in many instances imprisonment and execution as a traitor. So the larger number of houses took the oath as their only means of safety. The Friars Observant, who were the popular preachers, and Carthusians were conspicuous in their determination to stand out against the decree, and suffered in the persons of their leaders and other members of their body the pain of imprisonment and a most cruel death.

On the visitation of the Priory, Robert Halden, the last Prior, and the five monks, who made up the full number of the Convent, signed the acknowledgment of the King's supremacy, and affixed to it their Convent seal.

*Exchequer, Treasury of Receipt. Acknowledgments of Supremacy,
No. 15. Brecknock.*

"Quum ea sit non solum Christiane Religionis et pietatis ratio, sed nostre etiam obedientie Regula Domino Regi nostro Henrico eius nominis octauo (cui vni et soli post Christum Jesum seruatorem nostrum debemus vniuersa) non modo omnimodam in Cristo et eandam sinceram integram perpetuamque animi deuotionem fidem obseruantiam honorem cultum reuerentiam prestare, sed etiam de eadem fide et obseruancia nostra rationem (quocienscunque postulabitur) reddere et palam omnibus (si res postulat) libentissime testari, Nouerint uniuersi ad quos presens scriptum peruenerit quod nos Dompnus Robertus Halden Prior prioratus Sancti Johannis Euangeliste de Brechonia cum conuentu vno ore et voce atque vnanimi omnium consensu et assensu scripto nostro sub sigillo nostro communi in Domo nostra Capitulari, dato pro nobis et successoribus nostris omnibus et singulis imperpetuum profiteamur testamur ac fideliter promittimus et spondemus nos dictos Prior et Conuentus et successores nostros omnes et singulos integram inuiolatam sinceram perpetuamque fidem obseruantiam et obedientiam semper prestaturos erga Dominum Regem nostrum Henricum octauum et erga Annam Reginam vxorem eiusdem et erga sobolem eius ex eadem Anna legitime tam progenitam quam progenerandam, et quod hec eadem populo notificabimus predicabimus et suadebimus vbicunque dabitur locus et occasio. Item quod confirmatum ratumque habemus semper et perpetuo habituri sumus quod predictus Rex noster Henricus est caput Ecclesie Anglicane. Item quod Episcopus Romanus qui in suis bullis Pape nomen vsurpat et summi pontificis principatum sibi

arrogat, non habet maiorem aliquam iurisdictionem collatam sibi a Deo in hoc regno Anglie quam quivis alius externus episcopus. Item quod nullus nostrum in vlla sacra concione priuatim vel publice habenda eundem Episcopum Romanum appellabit nomine Pape aut summi pontificis sed nomine Episcopi Romani vel Ecclesie Romane, et quod nostrum nullus orabit pro eo tanquam Papa, sed tanquam Episcopo Romano. Item quod soli dicto Domino Regi et successoribus suis adharebimus, et eius leges ac decreta manutebimus, Episcopi Romani legibus decretis et canonibus que contra legem diuinam et sacram scripturam aut contra iura hujus regni esse inveniuntur imperpetuum renunciantes. Item quod nullus nostrum omnium in vlla vel priuata vel publica concione quicquam ex sacris libris desumptum ad alienum sensum detorquere presumet, sed quisque Christum eiusque uerba et facta simpliciter aperte sincere et ad normam seu regulam sacrarum scripturarum et vere catholicorum atque orthodoxorum doctorum predicabit catholice et orthodoxe. Item quod vnusquisque nostrum in suis orationibus et comprecationibus de more faciendis, primum omnium Regem tanquam supremum capud Ecclesie Anglicane secundo et populi precibus commendabit. Deinde Reginam Annam cum sua sobole, tum demum Archiepiscopos Cantuariensem et Eboracensem cum ceteris cleri ordinibus prout videbitur. Item quod omnes et singuli predicti Prior et Conuentus et successores nostri constituti et iurisiurandi sacramento nosmet firmiter obligamus quod omnia et singula predicta fideliter imperpetuum obseruabimus. In cuius rei testimonium huic scripto nostro commune sigillum nostrum appendimus, et nostra nomina propria quisque manu subscripsimus. Datum in Domo nostra capitulari viij^o die Mensis Augusti, Anno Christi Millesimo quingentesimo trigesimo quarto.

“D’ Robt’ Halden Prior huius monasterij, D’ Joh’ns Henfeld,
D’ Joh’ns Sy’mmyfyld, D’ Robt’ Maure, D’ Joh’es Guharst,
D’ Joh’es Exeter.”

(L. S.)

Endorsed “Brechonia.”

The Convent may have thought that in so doing it secured its continuance, and the safety of its inmates and possessions. The visitation of the monasteries was continued during 1535, and the results of the inquiries were notified in reports to Secretary Cromwell.

Early in the following year fresh commissions were issued by him for the re-examination of the religious

houses, with a view to ascertain and suppress those which yielded a less income than £200 a year. Brecon Priory was again visited. John Vaughan, a visitor for South Wales, wrote to Cromwell on 1st March 1536 that "Tintern and the Priory of Brecon be greatly abused, and had transgressed the King's injunctions, and the injunctions given them by a decree "*sub pena deprivationis*."

The suppression of the smaller houses was treated as an urgent matter for the consideration of the Parliament, which met by prorogation in February 1536. During its session an Act was passed which enabled the King to suppress all monasteries of a less yearly value than £200, and to dispose of them and their property for his own use at his will and pleasure. One of the last Acts of the same session provided for the erection of a Court of Augmentations, with a chancellor, treasurer, and other officers, to deal with all lands and movables which came into the King's hands through the suppression of religious houses, with power to take surrenders and issue grants, gifts, and releases.

In order to ascertain what houses came within the limit of £200, a survey was directed by Royal Commission, and on the day when the Court of Augmentations was constituted, instructions were issued for the guidance of the visitors, who were to consist of an auditor, the treasurer for the county, a clerk, and three other discreet persons to be named by the King. Their duties, on arrival at a religious house, were to summon the Superior, show him the Act of Dissolution and their commission; to administer oaths to the officials to answer such questions as might be put to them touching the state of the establishment, the number of religious, how many were priests, and how many were willing to go to other houses or take other capacities, and to report thereon; also to call for the Convent seal and muniments, and to compel the production and make an inventory of all plate and other valuables in the house; and to command the Superior not to receive

any rents, nor expend any money save for necessary expenses, until the King's pleasure was known; and to continue watch over the lands until relieved of his duty. The Superior alone was to have a pension assigned to him at the discretion of the Chancellor of Augmentations.

Brecon Priory is included in a list, June 1536, of monasteries less than £200 a year. In the *Valor Ecclesiasticus* its value is stated to be £112 : 14 : 2. No delay took place in taking possession of the Priory and its property; the rents and revenue for the year ending Michaelmas fell into the hands of the Crown.

At the time of its suppression, John ap Llewelyn, gentleman, was steward of the Convent's manor and lands in the lordship of Brecon, and held his office under a deed, 20 July, 11 Henry VIII, of Thomas Redyng, who is described as the Prior and Rector of the Chapel of St. Mary, Brecon, at a salary of £1 : 6 : 8.

The first account of the revenue of the late Priory, for the year ending Michaelmas, 28 Henry VIII, was rendered by Thomas Haverford, the collector for the Crown. His total receipts were £165 : 14 : 11. It appears from the details of his account that the demesne lands were let on lease, by the Court of Augmentations, to John ap Rice, gentleman (at a later period Sir John Price, of the Priory, Kt.), for a yearly rent of £3 : 6 : 8, and the tithes at £11 : 6 : 8.

The rents of free tenants and tenants at will, in the town and suburbs of Brecon, amounted to £13 : 0 : 1. Fifty-two tenements are described as let freely at a yearly rent; thirty-one tenants held under leases, many of which were not produced to the collector. The usual term granted by the Convent appears to have been for seventy years; in one case it was for seventy-five years. In some leases heriot and relief are mentioned as incidents of the tenure. Eight tenants held at will. In the majority of cases the name of the tenant and rent payable are only mentioned. The situation of the tenement is occasionally indicated.

The following names of places occur:—St. Ellan Layne, Bryge Street, Old Port Superior, the highway leading through the gate of the Priory to the cemetery of the Church of the Holy Rood, Benny's More, Benny's Holme; a tenement lying in width between the garden of the infirmary of the Priory, and a tenement above the stream of Hothny (Honddu), and in length, between the great garden of the Priory by Held, and the common way leading from Brecon to the Priory; stone bridge over Honddu; Avenor's Close, extending from the highway from Brecon to Pool; closes called Monke-stoke, and a small meadow called Gwerlod Glothey Deveydd, with a plot of land called Le Held, extending in length from the common way to Crekecrusteth. The Held (often pronounced Yeld) is a name which frequently occurs on the border, and seems to have been applied to land (often woodland) held with the manor, or appurtenant to a tenement. A tenement between the Cok garden wall and the wall of the ancient infirmary on one side, and the way leading from Honddu Bridge to the church on the other side; "Blake medowe", extending from the way leading "a le Ponte Willym" towards Llandevaelog as far as "Castell hyll"; tenement in Old Port Superior, by the torrent, called "Mardrell", extending from the common way from the Priory to Bayle Glase; Paynodis Close, situate at Slewdney; tenement "in le ower old Porte", extending from a small path "a le Awmry" towards "Frogelonde"; a tenement near Old Port, in "le Mill Strett", in length from the highway from Port Superior towards Llanddew, and in width from the Priory Wood called "Held" to the stream Honddu. Among the tenancies at will, "close nye the Raks", and a tenement called "Owten Stret", are mentioned.

Thomas ap Ieuan Groke was vicar of the Church of the Holy Rood. £2 were received as the accustomed rent of the chapel (St. Nicholas) of the Castle.

Of the mills in Brecon, one half of Honddu Mill was let to Thethegay Jenkyn, and the other half to Jenkyn

Howard at a rent of £6. The Usk Mill was held under a Convent lease, 8 Nov., 27 Henry VIII, for twenty-four years, at a rent of £6. The burden of its repair lay on the lessees, except the weir, which the Prior was to keep in repair "with stakys and roddys". Llanvaes Mill was let at will, at a rent of £2 : 13 : 4. The tucking, or fuller's mill, called "Bryge" Mill, was held under a Convent lease, 16 April, 12 Henry VIII, for thirty years, at a rent of £2 : 13 : 4, the lessees keeping the mill and weir in repair; and the Held Mill was in the hands of the late Prior at a rent of 12s.

The grange of Battle, with the tithes of its chapel, in the parish of St. John the Evangelist, was held at a rent of £10 : 6 : 1, under a lease, 29 July 1530, for fifteen years, from the Prior to Robert ap Ieuan, Vicar of Brecon, Thomas Walter, and Ieuan Duy.

The manor of Pool, with the Convent lands, customary service of the tenants of Battle, and a parcel of land called Carcron (Bennys More, Wittinge Helde, and the Priorys park excepted), with the "thyedds, as whete, rey, barley, oots, woll, lame, chese, and hey", were held under a lease for seventy years, granted 21st Henry VIII, 1 July, at a rent of £5 : 3 : 4, by the Prior to Roger ap Thomas ap Gwillim and the heirs of his body; the lessee covenanting to keep in repair all manner of "byldyng" on the land, with "howsys, walles, tyle, and thake"; and to finish the cross-chamber, and allow the Prior, "for fear of death or other necessary causes, to have his chamber there, with servants conveniently", making good all damage done during his occupation. The lease prohibits the keeping of any goat on the manor under a penalty of 7s.

The rents of the free tenants and by indenture, within the vill of Talgarth, amounted to £3 : 14 : 5. The leases granted were for seventy years, with heriot and relief as incidents. The places mentioned are—Prior's Court in the parish of Mara (Llangorse), a close called "Ir hene Castell", and closes called "Close y Vedwrn" and "Fynnon Dewy".

The receipts under the head of the manor of Beryngton, near Tenbury, in the county of Worcester, amounted to £16 9s.

Five leases are transcribed, two of which were in the reign of Henry VII, when Thomas Redyng was Prior. One only calls for notice, being a lease, 16 January, 20 Henry VII, by the Prior and Convent, of the manor of Beryngton, with the water-mill and demesne lands, to Roger Parsons and Matilda his wife, their heirs and assigns, for seventy years, at a yearly rent of five marks.

The lessees were to collect the rents of the tenants, perquisites of courts, and other manorial revenue, without wages, and render a yearly account to the Prior; to find food and drink for carpenters doing repairs, and for the servants of the Prior, and food for his horses when he came there for his receipt; and they were not to alien the lease without his licence.

Included among the receipts under the head of Beryngton are 2s. 6d. for a tenement called "Monkegrove", in the parish of Bodenham, demised by the Convent to John Smyth; and pensions of 30s. from the church of Pattingham, 2s. from the church of Hopton Wafre, 10s. from the church of Humber, and a payment of 13s. 4d. from the church of Beryngton for the ringing of one bell in the bell-tower there, called "le curfe bell".

The church or chapel of Monkton (now Llan y Wern), with the tithes, rent, heriots, mortuaries, and other profits of the manor, and of Trostre (Trosdref), with all the demesne lands there of the late Priory (except fines of court, and the tenement which the Subprior was wont to have of old time), yielded £10 under a grant, 31 Aug., 4 Henry VIII, by Thomas Redyng, the then Prior, to John Walbeof of Llanhamlach for his life; the Convent agreeing at its cost to "make sufficient barn there, in every behalf able to receive all such hay as had been used to be inhed there of old time."

The rent of the manor of Bodenham, Herefordshire,

with the Convent lands and tithes of the parish, yielded £10 : 13 : 4, under a lease (which was not produced) to Richard Morris, clerk.

The rents of assize received from the free tenants of the lordship of Hay were 7s. 5d.; and from the free tenants of the town of Builth, £2 : 5 : 11.

The receipts also included a pension of £3 : 6 : 8 from the King's Exchequer to the Priory, in respect of Dinas Castle.

The sums received of the lessees of the tithes belonging to the Priory were as follow. The leases were not produced to the collector.

Lessees.

Rectory of Mara (Llangorse), John ap David	£	s.	d.
Bere, Clk.	6	0	0
Rectory of Talgarth, Henry Philipp	11	6	8
Astrabelte (Ystradfelte), William ap John Owen, at will	2	0	0
Rectory of Brynsop, William Warncombe, Vicar	2	13	4
Rectory of Hay, Watkin ap Rice	2	6	8
Rectory of Llanigon, Watkin ap Richard	6	13	4
Rectory of Dafynoc, William ap Llewelyn ap Morgan	15	0	0
Rectory of Llansaintfread, Dom. David Thomas, Presbyter, at will	0	6	8
Cwmdu, pension from the church of	1	0	0

Edward Watturs was the Receiver of the Court of Augmentations. The Collector reported that John ap Rice had retained in his hands 40s., a pension issuing from the late Priory to the Monastery of Battle, and a pension of £1 : 6 : 8 to the Priory of Malvern, pending the decree of the Chancellor of Augmentations.

Among the MSS. of the Duke of Manchester, No. 29 is an indenture dated 29 Henry VIII, whereby Robert Lord, gentleman, acknowledged that he had received of Thomas Pope, Esq., Treasurer of the Augmentations of the Revenues of the Crown, to the use of the King, "all the garnishing of silver and gilt beyng about all the reliques comyng from the suppress monasteries",

the names of which were underwritten. The following minute occurs, among others, relative to the Priory of Brecon :

"Item the silver of ij Relykes set with Cristalles stones the silver of ij Tabelettes of wood with Relikkes iiij square garynsched with crystall stones owtt of the Monasterie of Brekenocke."

State Papers, Henry VIII, 1 March 1536, No. 393.

LETTER FROM JOHN VAUGHAN TO CROMWELL.

"Pleasethe hyt yowr Masterschyp to vnderstand that ther ys a house of Blake monks called the Priory of Monmouth the wyche ys within the partes of Wales and not within my commission neverthelas for by cawse I myght faythfully instructe yow I dyd see the said howse and ther ys nor pott nor panne nor bed nor bed styd nor no monke in the sayd howse but one the wyche dothe goo to bord in the towne and as I am informed the Prior ys in sentory in garwey thys howse ys of the Kyngs speciall fundacionn wherfor the contrey dothe gretly marvell that ther ys no reformacionn thys howse may spend $1x\frac{1}{2}$ by the yere all scharges borne as I here say I can do no thyng ther withoute yowr commission or letter and yf I schuld have yowr letter in the sayd matter I desyre yowr masterschyp to declare yowr full mynde in them for I entend to suppres the sayd howse for the voyse of the contrey ys that whylle ye haue monks ther ye schall haue nother good rewle nor good order ther and I here susche sayng by the comyne pepell of all the howses of monks that ye haue within Wales also Tentarne and the priory of Breknoce be gretly abhused and hagt transgressed the Kyngs iniuncions and the iniuncions were geven them by a decre and sub pena depriuacionis also I beseke yowr masterschyp to be good M^r to this berer yf that he haue nede I had of hym grett schere for by cawse I came from yowr Masterschyp he is an auncient gentelman and hagt rewled the contrey vnder the Kyng in hys parts very well thys many yeres as knowythe God who haue yow in hys blesyd kepyng frome Breknoc in Asche Wensday.

"By yowr orator and bedman

"John Vaughan."

Addressed "To the Ryght onorabull and
hys singler good Master Master secre-
tary to the Kyngs grace delyuer thys."

Endorsed "John Vaughan."

This letter is in a volume which contains several others by the same writer. One is dated from Brecknock, 28 April, and states that he had visited the dioceses of Llandaff and St. David's. This visitation is also referred to in a letter of 16 March. The *year* is not stated, but was probably 1536. The writer was probably John Vaughan of Pencelli (see Jones' *History of Brecknockshire*, vol. ii, pp. 361 and 589).

ON AN INSCRIBED STONE AT LLANGORSE CHURCH, BRECKNOCKSHIRE.

BY PROFESSOR I. O. WESTWOOD.

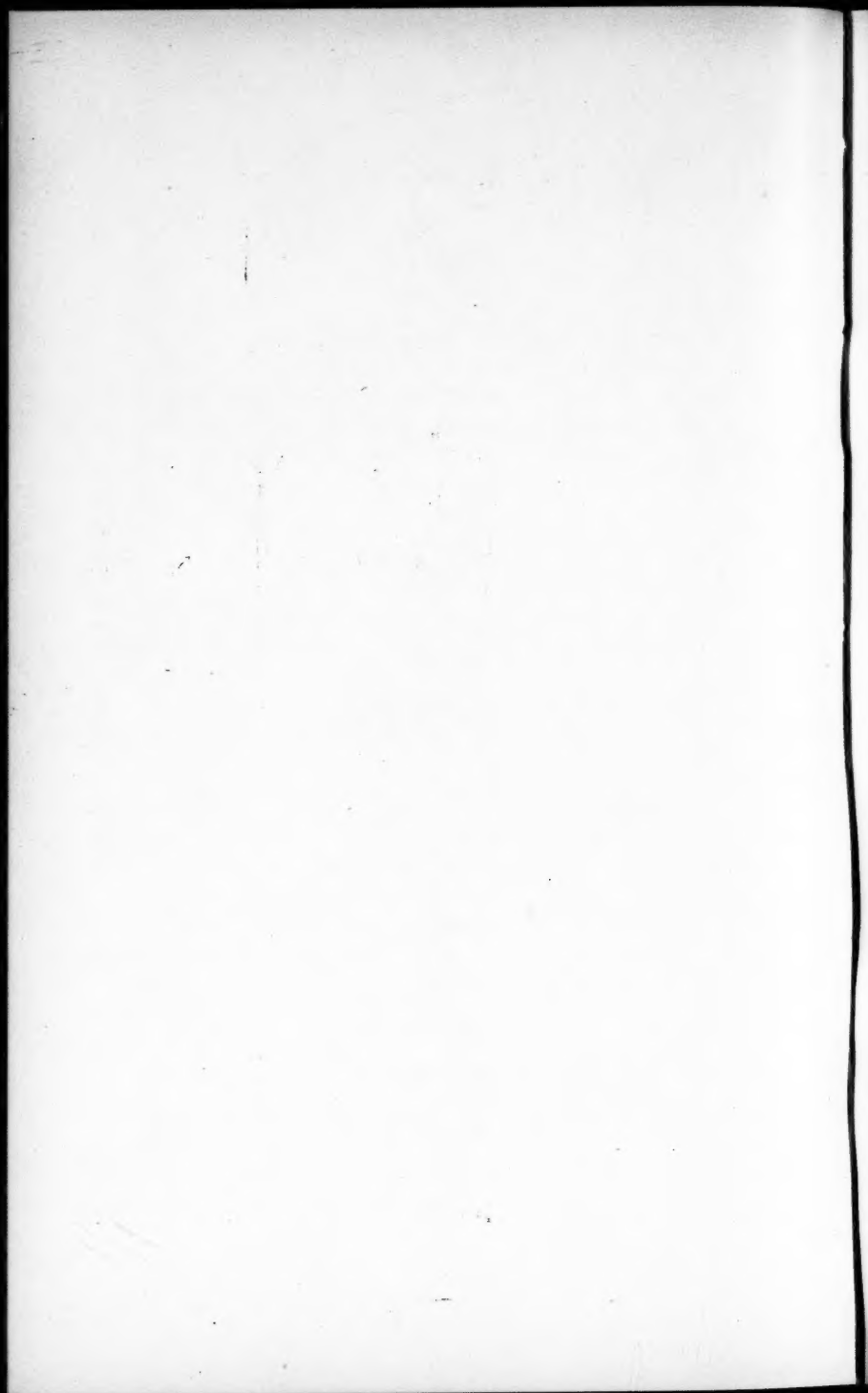
WE are indebted to the Rev. William Bowen, Vicar of Llangorse, for a notice of a hitherto unpublished early inscribed, sepulchral stone found in the churchyard of that parish on May 9th, 1881, by the sexton on opening a grave about 7 ft. from the east end wall of the south aisle of the church. It was discovered about 2 ft. 6 in. beneath the surface of the ground, and is a stone of the neighbourhood. No attempt appears to have been made at dressing or polishing the surface, which is consequently rough, and difficult to photograph satisfactorily. The stone is 3 ft. 8 in. long, 1 ft. broad, and 14 in. thick.

Mr. Bowen accompanied his notice with rubbings and photographs, which have enabled me to furnish the accompanying drawing. The letters average 2 in. in height. They are a mixture of Roman capitals and uncials, and are rudely executed and difficult to decipher, especially towards the end of the upper line. The vertical strokes are straight, terminating at both ends with a short, horizontal stroke.

The H at the commencement is distinguished by the middle cross-stroke being unusually looped in the centre. The E in the word IACET is an uncial, more rudely formed than the same letter in the second line. The A in the top line is tipped with a short cross-stroke. The s in the middle of the top line appears to have a kind of spur in the middle, on the right side, which may possibly be a fault in the stone. The next letter, D, has apparently a small widening of the vertical stroke towards the bottom, which may also be accidental, as may also be the short, dark stroke immediately following. The curious letter between this D and



INSCRIBED STONE AT LLANGORSE.



the R may possibly be intended for a capital G, but the acute termination at its bottom is clearly defined. After the second D the strokes of the letters are irregular and ill defined, but they are clearly indicated by the short bottom and top cross-strokes. The v (v) and s at the end of the top line are distinct, and seem, with the four preceding strokes, to have been intended for the word FILIVS.

In the second line the first three letters are conjoined by cross top-bars, which must, I think, indicate that they were intended to form the commencement of the word vv(u)LMER.

Beyond this, on the lower portion of the disc of the stone, are some faint marks, possibly accidents in the breaking of the stone, which have somewhat the appearance of Runic letters.

I cannot determine the reading of the name in the middle of the upper line of the inscription. A rigid examination of the stone may possibly bring to light a clearer determination of the name of the deceased. The stone cannot, I think, be more recent than the middle of the eleventh century.

CONWAY MUNICIPAL RECORDS.

BY EDWARD OWEN, ESQ.

THE following is a transcript of British Museum Additional MS., No. 19,714, entitled in the Museum Catalogue, "The Court Book of Conway." It appears to be the latter portion of a larger book, from which it has been detached. Of its history I can find no trace beyond the fact that it was purchased by the Museum authorities from a Mr. George Hillier in 1853.

In 1835 the Rev. R. Williams published a *History of Aberconwy*, in which are to be found several extracts, presumably from the town archives, relating to its municipal affairs, of a somewhat similar nature to those contained in the British Museum MS., but for different years. Looking at the fragmentary condition of the latter, it is probable that at one time it formed portion of the Corporation records, was abstracted from its proper place, and after sundry adventures now finds itself under more faithful guardianship.

The following prefatory remarks are founded chiefly upon the work of Mr. Williams already referred to. The charter of Conway was granted the 12th Edward I, and confirmed 9th Edward II, 5th Edward III, 2nd Richard II, 4th Henry VII, — Henry VIII, 1st Edward VI, and 3rd Elizabeth.¹

By the original charter the Constable of the Castle was also constituted Mayor of the town; "but ever since the year 1570, and even for some time previously, the chief magistrate of the borough was called the alderman, and was elected by his fellow burgesses annually.

¹ The original charter is printed rather inaccurately by Mr. Williams at p. 179, and a still more inaccurate translation is given at p. 24.

It does not appear that the Crown took care to appoint a Constable of the Castle, for since the above year, 1570, the office has only been filled five times."¹

At p. 97 of his book Mr. Williams gives some interesting municipal notices running in the names of "the maiore, the alderman, and the bailiffs", from which it might be inferred that there was a mayor as well as an alderman even so late as the 17th of Elizabeth, that is A.D. 1575. There was, at any rate, no election by the burgesses to the mayoralty, as, indeed, there could not be by their charter; and I am inclined to think that the title of mayor was used with that of alderman, or, as is more likely, that the civic power of the King's representative, the Constable, was recognised in municipal affairs, though he might not have exercised it, or even, *de facto*, have existed.

Mr. Williams also prints (p. 43) a document which he considered to be of the commencement of Henry VII's reign, if not earlier, but which I am inclined to attribute to the latter part of that reign. It is a petition from the English inhabitants of Conway complaining that "by color and misinterpretation of a charter of liberties, lat craftelie obtained by a certaine Spanishe ambassator to the Welshire of the cuntery of North-wales", Welshmen had "usurped upon" the commercial advantages conferred by the first Edward upon the English burgesses exclusively; for the mending of which enormities they propose a series of regulations which would effectually dispose of the obnoxious Welsh competitors. Luckily for the latter, the Tudor kings were disposed to look upon them with a favouring eye, and to be incredulous as to the probable "finale disheryson, destruccion, and evanquishinge" of

¹ There really were twelve Constables between the years 1570 and 1835, when Mr. Williams' *History* was published. (See Breese's *Kalendars of Gwynedd*, pp. 130-I.) A remark is there made that no entries are to be found in the Patent Rolls or other records of any appointments between 1679 and 1769; but the Castle appears, by entries in some rentals at the Land Revenue Record Office, to have been let to certain persons at specified annual rents.

these sixteenth century protectionists. Apparently nothing came of the petition, and though for a long time the chief municipal offices continued to be held by English nominees, the lists here given show that the Welsh party were rapidly coming to the front. The election to the aldermanship in the year 1596 was evidently regarded as a struggle between the two nationalities. The Welsh were not sufficiently strong to carry their candidate, though they compelled the withdrawal of the nominee of the opposite party, and his substitution by a less objectionable Englishman. The following year, however, they had their revenge by carrying both bailiffships, and I regret to find that they do not appear to have used their victory with moderation. In 1601 an unmistakably Welsh mayor was appointed, and from henceforth both parties seem to have fairly divided the municipal honours. Pretty much the same struggle went on in the other castellated towns of North Wales in which a privileged English colony had been encouraged to settle.¹

It will be observed that the name of the vicar² appears in each successive year, following directly upon that of the alderman, but I am unable to learn whether he fulfilled any civic functions ; and that during the period covered by these entries there was no such official as a recorder.

The present MS. commences :—

"In the Com'on House of the towne of Conwayne the xxixth daie of Septemb^r An'o D'ni 1592 An'oq' Regine Elizabeth p'e' Tricesimo Qu'nto.³

¹ A return of householders in Beaumaris, assessed to the hearth-tax, Charles II (Public Record Office), is a highly interesting document. By far the greater number of names are English.

² Ric. Peicke was vicar in the 23rd Henry VIII.

³ This word may be "quarto" or "quinto". If "quarto" it is correct, as Elizabeth's regnal years commenced on the 17th of November, and the 29th of September 1592 fell in her thirty-fourth year. The word may, however, have been meant for "quinto", seeing that the following year is styled "tricesimo sexto". If so, the historical and the regnal years do not agree in this and following entries up to 1602.

"The daie and yeare afforesaid were sworne officers for the Towne of Conwaye the p'sons und'written :—

"Mr. Edward Holland, Ald'ma¹
 John Brickdall, vicarre
 R'bert ap Richard } Bayliffes
 Gabriell Burches }
 Hugh Holland } Churchward'
 Hugh ap Will'm }
 Gruffith ap Hughe } Serge'unt'
 Nicholas Burches }
 Hugh Holland, Coroner

"In the Com'on House of the Towne of Conwaye the xxixth daie of Septembr' An'o D'ni 1593 An'oq' Regine Elizabeth' p'c' Tricesimo Sexto.

"The daye and yeare afforesaid were sworne officers for the Towne of Conway the p'sons und'written :—

"Mr. Hugh Hookes, Ald'ma'
 John Brickdall cler'e, vicare
 Hugh Robinson } Bayliffes
 Will'm Marshe }
 Hugh Mellers } Churchward'
 Richard Robinson }
 Griffith ap Hugh } Serge'unt'
 Arthure Will'ms }
 Hugh Holland, Coroner
 Gabriell Burches } Milwardens
 Hugh Holland the younger }

"An'o D'ni 1594 s'c'd'm computac'o'e Anglo' undecimo Die Ffebruar' p'c' An'oq' Regine Elizabeth Tricesimo Septimo.

"M'o that the said xith of Februarie in the yeare of o' Lord God 1594 as afforesaid the Markett day of Llanruste in the countie of Denbighe was first kept and begunne.

"An'o D'ni 1601 secund'm computac'o'e Anglo' undecimo Die Decembr' p'c' An'oq' Regine Elizabeth xliiii^o.

"M'o that the said xith daie of Decemb'r beinge Frydaie a monstrows ffishe was taken and fflownd hard by Pullhelie the length was xvj^{em} yards longe or thereabout the noyse of his

¹ He married Judith, daughter of Richard Johnson of Beaumaris. (*Arch. Camb.*, 3rd Series, vol. xii, p. 188.)

² This memorandum is entered out of date; no doubt because there was not sufficient room upon the page upon which the names of those elected in 1602 were recorded.

cryeing was hard iii^{er} myles of wth manie other straunge wonders.

"In the Com'on house of the Towne of Conwaye the xxixth daie of Septemb^r An'o D'ni 1594 an^{oq}' Regine Elizabeth p'e' Tricesimo Septimo.

"The daye and yeare afforsaid were sworne officers for the Towne of Conwaye the p'sons und'rwritten :—

Mr. Hugh Hookes, Ald ^r man	
John Brickdall, Vicare	
Gabriell Burches	} Bayliffes
Hugh Holland the younger	
Richard Marshe	} Milward'
Hugh Ffricer	
Launslott Sherman	} Churchward'
John Will ^{ms}	
Hugh Holland, Coroner	
Griffith ap Hughe	} Serge'unt'
Nicholas Burches	

"In the Com'on house of the Towne of Conwaye the xxixth daye of Septemb^r An'o D'ni 1595 an^{oq}' Regine Elizabeth p'e' Tricesimo octavo.

"The Daie and yeare afforesaid were sworne officers for the Towne of Conway the p'sons und'rnamed :—

Mr. Hugh Hookes, Ald ^r ma'	
John Brickdall, Vicare	
R'bert ap Richard	} Bayliffes
Hugh Holland the elder	
Gabriell Burches	} Milward'
Thomas Wynwaye	
David Tayler	} Churchward'
Hugh Ffricer	
Hugh Holland, the younger, Coroner	
James Will ^{ms} al's Shomak'	} Serge'unt'
Arthur Will ^{ms}	

"In the Com'on House of the Towne of Conway the xxixth daie of Septemb^r An'o D'ni 1596 An'oq' Regine Elizabeth p'e' Tricesimo Nono.

"The daie and yeare afforesaid were sworne officers for the Towne of Conway the p'sons und'rnamed :—

Mr. Edward Holland, Ald ^r man	
John Brickdall, the vicare	
Hugh Robinson	} Bayliffes
Gabriell Burches	

John Brickdall	}	Milward'
John Will'ms		
Richard Marshe	}	Churchward'
Jenr' ap Reignald		
Nichollas Burches	}	Sergeaunt'
Arthure Will'ms		
John Conwayne, Coroner		

"There was greate controversie for the ellectinge and chosinge of the Ald'ma' betwixt Mr. Hughe Hookes and Will'am Prichard and no elect'on att all was that daye.

"In the Com'on House of the Towne of Conwayne the xxixth daie of Septemb^r An'o Dn'i 1596¹ an'oq' Reg'ne Elizabeth quadragesimo.

"The daie and yeare afforesaid were sworne officers for the Towne of Conwayne the p'sons und^rwritten:—

"Mr. Hugh Hookes, Ald'ma'		
John Brickdall, the vicare		
Robert ap Richard	}	Bayliffes
Will'm Prichard		
Gabriell Burches	}	Milward'
Iaunslott Sherman		
Hugh ap Will'm	}	Churchward'
Thomas Wynwaye		
Nicholas Burches	}	Sergeaunt'
James Will'ms		

"M'o that one of the f^resaid Bayliffs vz^t Robert ap Richard took one Hughe Holland the eld^r, gent., out of the house of Thomas Wynwaye then Burges of the Towne of Conwayne for an execu^c'on beinge contrarie to o^r Auncient customes of the said Towne of Conwayne and putt the said Hugh in prisone beinge cleane contrarie to the oathe of the said Baylife for the w^{ch} faulte comitted the said Robert ap Richard was indicted at the greate sessions houlden att Carn'von in that terme.

"In the Com'on house of the Towne of Conwayne the xxixth daye of Septemb^r An'o D'ni 1598 An'oq' Regine Elizabeth quadragesimo primo.

"The daye and yeare afforesaid were sworne officers for the Towne of Conwayne the p'sons und^rwritten:—

"Mr. Hugh Hookes, Ald'ma'		
John Brickdall, vicare		
Nicholas Hookes	}	Bayliffes
Hughe Holland younger		

¹ An error for 1597.

Richard Robinson	}	Milward'
Humffrey ap Hughe		
John Holland	}	Churchward'
David ap Richard		
Nicholas Burches	}	Serge'unte
Arthure Will'ms		
Owen Leycester,		Coron'

"In the Com'on House of the Towne of Conway the xxixth day of Septemb^r An'o D'ni 1599 An'oq' Regine Elizabeth p'c' quadragesimo secundo.

"The daie and yeare afforesaid were sworne officers for the Towne of Conway the p'sons und^rwritten :—

"Mr. Hughe Hookes, Ald ^r ma'		
John Brickdall, the vicare		
Will'm Marshe	}	Bayliffes
Hughe Mellers		
Nicholas Hookes	}	Milward'
David ap Richard		
John Will'ms, glover	}	Churchward'
Will'm Sherman		
Hugh Holland, younger, Coroner		
Arthure Will'ms	}	Sergeante
Nicholas Burches		

"In the Com'on House of the Towne of Conwayne the xxixth of Septemb^r An'o D'ni 1600 An'oq' Regine Elizabeth p'c' xliii^o.

"The day and yeare afforesaid were sworne officers the p'sons und^rwritten :

"Mr. Edward Holland, Ald ^r ma'		
John Brickdall, the vicare		
Richard Robinson	}	Bayliffes
Hugh Holland, jun'or		
Henry Robinson, cler'e	}	Milward'
Humffrey ap Hughe		
John Will'ms, Mr. Wynne of Gwyder's man	{	Church-ward'
Jenr' ap Reignald (?)		

"Septemb^r 1601 An'oq' Regine Elizabeth xliiii^o.

"The names of the officers subscribed for this yeare wthin the Towne of Conwayne :—

"Mr. Edmund Will'ms, Ald ^r man		
John Brickdall, the vicare		
James Burdman	}	Bayliffes
David ap Richard		

Hugh Robinson, junior	}	Milward'
John Will'ms, gent.		
Robert ap Edmund	}	Churchward'
John Will'ms		
Nicholas Laythwood	}	Serge'unt'
Arthure Will'ms		

"In the Com'on House of the Towne of Conwayne the xxixth daie of Septemb^r beinge Michaelmas daie An'o D'ni 1602, An'oq' Regine Elizabeth xliiii^o.¹

"The Daie and yeare above spec'ed were sworne officers the p'sons und^rwritten :—

Mr. Robert ap Richard, Ald'rma'	
John Brickdall, vicare	
Nicholas Hookes	} Bayliffes
Griffith Robertes	
Henrie Robinson	} Milward'
John Will'ms glan (?)	
Will'm Holland	} Churchward'
Owen ap Richard, Gwy(dir ?)	
Gabriel Burches, Coroner	
Nicholas Burches	} Sergeaunt'
James Will'ms	

"M'o that upon Wensdaie beinge the ixth of Ffebruarie Au'o sup'd' John Hookes Esq. bought the right and title of Richard Peake sonne to Hughe Peake late deceased of in or to the Chappell called St. Katherin's Chappell al's Peakes Chappell lyinge in the Church of Conwayne and had poss'on the daie afforesaid given him."²

¹ The historical and regnal years here and henceforward correspond.

² There is no specific reference to St. Catherine's Chapel in Williams' *History*; but it is, no doubt, the chapel forming the south transept mentioned by him on p. 105.

(To be continued.)

A CHRISTIAN INSCRIPTION FROM CHESTERHOLM.¹

BY DR. BRUCE.

I HAVE great pleasure in introducing to the notice of the Society the fragment of a Roman inscription differing in character from any that have previously come under our notice.

Mr. Blair and I, when accompanying the party of excursionists of the British Association to the Roman wall, noticed, as we hastily passed the station of *Vindolana* (Chesterholm), a heap of stones lying in front of the kitchen door of the cottage there. We saw that one of them was inscribed, and that the letters had a Roman aspect. Being unable to bear it away with us, we sent word to Mr. Clayton that the stone was there as well as another having carved on it, in bold relief, the figure of a boar, the badge of the Twentieth Legion.

Mr. Clayton had them brought at once to Chesters, where we subsequently took the opportunity of examining them. The letters on the stone are very boldly cut, though ruder than usual. The inscription is—

BRIGOWAGLOS

[HIC] IACIT

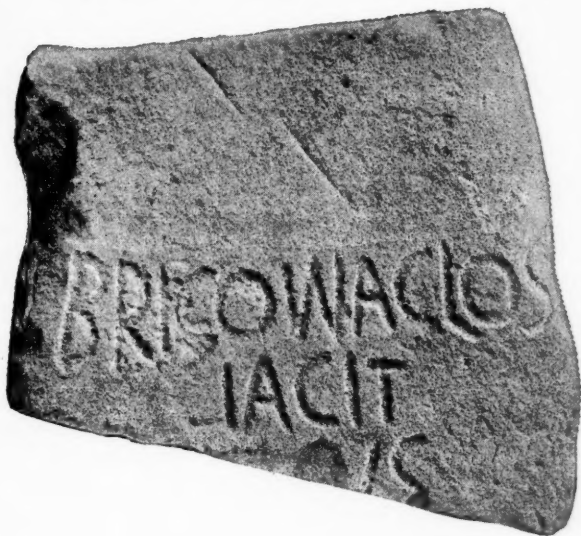
..... CVS

(Brigomaglos lies [here].) The letter w, in the first line, has doubtless been intended for an m (in short, the one is but the other upside down); and the first letter in the second has been intended for an i, though

¹ Reprinted from the *Archæologia Eliana*, New Series, vol. xiii, pp. 367-71, by the kind permission of the Council of the Society of Antiquaries of Newcastle-on-Tyne, and with the sanction of the author. Read on the 27th November 1889.

it has a horizontal stroke at the bottom, giving it the appearance of an L turned the wrong way.

The inscription being new to me, I sent a copy and a paper impression of it to Professor Hübner of Berlin, who has written largely upon inscriptions of this character. In his reply to me he gives a full description of the stone, which it will be sufficient for our present purpose that I transcribe :—



“The other inscription, that of Vindolana, is a sepulchral one of the sort I have collected in the *Inscripti-ones Britanniae Christianae*. I do not positively affirm that the man was a Christian ; but the name Brigomaglos is a British one, like Brohomaglus,¹ Senemaglus,¹ Vendumaglus,¹ etc., used in the inscriptions from the fifth century downwards. HIC IACIT (for IACET) is the usual formula in these sepulchral inscriptions.

¹ *Corp. Brit. Christ.*, Nos. 64, 92, 112, 157, and 158.

Line 3 may have contained another name of the deceased or his origin. This is the first stone of the class found in the North, except the Scotch Catstane from Cramond, though several have been found in Wales. From the form of the letters, and from the termination of the name (os instead of vs), I am disposed to think it is of a relatively high antiquity. It differs sensibly from the pagan Roman inscriptions of the same epoch."

On making inquiries at Chesters respecting the spot where this stone was discovered, I was told that it was found at a short distance to the north-east of the station of Vindolana, and had apparently been removed from its original position for the purpose of forming part of the materials used in the construction of a raised carriage-road long since abandoned. A few days ago some repairs being required in the cottage at Chesterholm, this and some other stones were gathered together for the use of the masons, when fortunately the value of this inscription was detected.

Doubtless Christianity was brought to Britain by the Christian members of the Roman army. We have some negative evidence of its diffusion in Roman times in the stones found in the Roman stations, and the historic page yields us some direct evidence in the accounts which it gives us of the martyrs who suffered in the time of Diocletian. Still the proofs as to its prevalence in early British times are very scanty. The slaughter and the subjection of the inhabitants of the island by the heathen Saxons, and the feud that existed between the survivors of the British Church and the Saxons after they adopted Christianity, probably led to the neglect and consequent loss of the memorials of the early introduction of Christianity into Britain. Hence a special interest attaches to the Vindolana inscription, fragmentary though it is. Perhaps if search were made, others might be found in the same neighbourhood.

Professor Hübner, in his letter, mentions a stone

that was found near Cramond in Scotland. Fortunately we are in possession of a cast of the upper part of this stone, the part on which the inscription has been carved. The original stone is fixed in the ground, and stands $4\frac{1}{4}$ ft. high. Professor Hübner gives a drawing and an account of it in No. 211 of his *Inscriptiones Britannicæ Christianæ*.

In the second volume of the *Archæologia Æliana* (4to. series) there occurs in the list of donations this entry: "A cast of the Catstane, an ancient Pictish inscription", but so far as I can observe there is no account of it. I may, therefore, here give it. The inscription is—

IN [H]OC TV-
MVLO IACIT
VETTA F[ILIVS]
VICTI

(In this tomb lies Vetta, the son of Victus.) This stone early attracted the attention of antiquaries. In the *Philosophical Transactions* for February 1700 there is a sketch of it, giving the inscription exactly as we have done, and as it is yet to be seen even at this day, with the exception of a faded letter or two, upon the stone itself. It is noticed by nearly all the writers upon the antiquities of Scotland; but it is treated of at greatest length by the late Sir James Y. Simpson of Edinburgh, in the *Proceedings of the Society of Antiquaries of Scotland*, vol. iv, p. 119. At the close of his very learned paper he ventures upon the supposition that the Catstane commemorates the grandfather of Hengist and Horsa on the following grounds among others: (1), "The surname VETTA upon the Catstane is the name of the grandfather of Hengist and Horsa as given by our oldest genealogists; (2), the same historical authorities all describe Vetta as the son of Victa, and the person recorded on the Catstane is spoken of in the same distinctive terms, VETTA F[ILIVS] VICTI; (3), Vetta is not a common Saxon name, and it

is highly improbable that there existed in ancient times two historical Vettas, the sons of two Victas."

Most of us will be surprised and delighted at the conclusion to which my late learned friend arrived, and hope that it is true. Professor Hübner says respecting it, "non sine probabilitate", but Professor Rhys declines to receive it.

Reviews and Notices of Books.

THE RED BOOK OF HERGEST. Vol. ii: THE BRUTS. Edited by J. RHYS, M.A., and J. GWENOGVRYN EVANS, Hon. M.A. Oxford, 1890.

THOUGH we consider it incumbent upon us to notice the issue of this volume, it calls for little more at our hands than an enumeration of its contents. It is made up of the historical prose portion of the most famous collection of mediæval Welsh literature. The contents of the volume are:—

(1.) A Welsh version of Geoffrey of Monmouth's *Historia*, usually termed *Brut y Brenhinoedd*, or (according to the differing versions) *Brut Tysilio* and *Brut G. ap Arthur*. Under the two latter titles it is to be found in the *Myvyrian Archæology*, where it is stated erroneously that *Brut Tysilio* was taken from this MS., and *Brut Gr. ap Arthur* from one of the Panton MSS.

(2.) *Brut y Tywysogion*. This important chronicle formed the basis of the Rolls Edition of Welsh chronicles published under this title, under the editorship of the Rev. J. Williams (*ab Ithel*). It had previously appeared in the *Myvyrian Archæology*, from a transcript of the *Red Book* text, and has formed the principal source for the history of Wales during the middle ages.

(3.) *Brut y Saesson*. This is a sort of summary of the *Brut y Tywysogion*. A MS. has been included in the *Myvyrian Archæology* under this title, but quite erroneously. The text in the *Red Book* is the earliest compilation going under this name; that in the *Myvyrian*, which is from Brit. Mus., Cleop. B. V., should have been designated *Brenhinoedd y Saesson*, it being an altogether different work to that printed by Mr. Evans.

(4.) *From Gwrtheyrn Gwrtheneu to King John*, a short historical tract of no importance.

(5.) A Welsh version of Dares Phrygius' *History of Troy*. This precedes the pieces already named. It has no historical value.

(6.) A list of the cantreds and commotes of Wales.

Of course, in the case of the production of a chronicle, or series of historical fragments, the most important matter is to get an absolutely reliable transcript. This Mr. Gwenogvryn Evans has given us, and from this point of view nothing could be more satisfactory than the text as it is here presented. In future no one need be in doubt whether the print agrees with the document. The palæographical work is perfect. But in order to render this work completely satisfactory we consider that two things are needed, neither of

which is supplied. First, a critical preface setting forth, and if possible settling, the true historical value of the chronicles it contains. Secondly, an English translation. It is true that Mr. Evans promises this at some future time, accompanied with notes both textual and historical, and he assures us that a distinguished student of history has gone so far as to pledge his active co-operation in the undertaking. Sometimes, however, the best laid schemes do not come off, and we cannot help regretting that the present work was not split into two, and each half (or at any rate that one containing the *Brut y Tywyssogion* and *Brut y Saesson*) accompanied by a translation and as many notes as the distinguished student of history could get together.

We must deprecate the tone adopted by Mr. Evans when alluding to earlier labourers than himself in the same field. He thus refers to the Rolls Edition of the *Brut y Tywyssogion*: "There are folk who still find that edition 'good enough for them', forgetting that there are subjects besides folk-lore worthy the attention of serious men. Aye, astonishing as it may seem, there are those who find an unadulterated text more instructive than even the picturesque patch-work of a Rolls edition."

We are unacquainted with the individual who has found the Rolls Edition "good enough" for him. He is probably some one from whom Mr. Evans has failed to draw a subscription. But while we have no reason whatever for defending that Edition, we take leave to say that those who still stick to it need not fear that by doing so they will go very far astray. Mr. Gwenogvryn Evans may have looked more closely after capital or dotted letters than did Mr. Aneurin Owen (though even he has been obliged to renounce the ridiculous idea of representing the varying spaces left between the words of the MS.), but we will wait until we get the joint production of himself and the "distinguished student" before we altogether discard an edition which is illustrated and adorned by Mr. Owen's prefatory remarks.

Again, the modern school of palæographers consider it the right thing to be down upon Dr. Skene's edition of the old Welsh historic and mythologic poems known as *The Four Ancient Books of Wales*. In his examination of the sources of Welsh literature and history Dr. Skene has undoubtedly fallen into the error of considering the text of the *Brut y Brenhinoedd* in the *Red Book* to be the same as that of the *Brut G. ap Arthur* in the *Myvyrian Archæology*, when as a matter of fact it is not so. "This", observes Mr. Evans, "like the majority of the statements in *The Four Ancient Books of Wales*, is merely his (i.e., Skene's) fun."

Dr. Skene, being a Scotchman, may have different ideas as to what constitutes "fun" to those of Mr. Evans, but we feel sure that when convicted of a literary error he will be the first to acknowledge and to regret it. When Mr. Evans talks of the inaccuracy (for of course that is what he means) of the majority of the statements in Dr. Skene's work, we presume it is to be regarded as a

slight ebullition of humour upon his part. For ourselves, we confess that we cannot see the point of the joke, nor the justice of the observation, and before we do either we shall require more evidence of the incorrectness of Dr. Skene's *statements* than Mr. Evans has yet produced.

The fact is that Mr. Gwenogvryn Evans is a palæographer, and amongst Welsh palæographers by far and away the best; but he is very little more. We are grateful to him for a transcription of the *Red Book* chronicles, the accuracy of which is undoubted; and that this is a great deal to be thankful for, we readily acknowledge. It proves his possession of qualities that have been conspicuously absent in former generations of Welsh scholars; but his capacity for *editing* such works has yet to be demonstrated. The colotype facsimile of a page of the MS., which forms the frontispiece to this volume, is excellent; not so the photo-lithographs. They are nothing like so good as those appended to the despised Rolls Edition.

But we sincerely sympathise with Mr. Evans in his apologetic remarks, that since his appeals for help "meet with nothing more substantial than good wishes from those who monopolise" (we fail to see where the monopoly comes in) "wealth and high places in the Principality", he is bound to cut his coat according to his cloth. It should be the bounden duty of every member of the Cambrian Archaeological Association to render such aid to Mr. Evans as is possible to each one of us; not because we are monopolists of the type alluded to by him, but because of the bonds by which we profess to be united,—the study of all that has to do with the past history of Wales.

Professor Rhys has contributed a short introduction to Geoffrey's *Historia*; that is, the Welsh version of it now presented. This is thoroughly satisfactory so far as it goes; but it does not go far enough. The Professor seems to have directed his eye specially upon those features of Geoffrey's wondrous narrative that possess a mythological or anthropological interest. The philological observations are, of course, of the greatest value. They are distinguished by profound knowledge of mediæval and modern Welsh, and by that admirable clearness of expression so characteristic of Professor Rhys when dealing with questions of phonetics. To a critical examination of the sources of Geoffrey's *History* the Professor makes no pretence, so that the true position of the Monk of Monmouth as a serious historian has yet to be fixed.

Archaeological Notes and Queries.

STRATA FLORIDA.—In your note upon the review of *The Cistercian Abbey of Strata Florida: its History, and an Account of the Recent Excavations made on its Site*, which appeared in the January Number of *Archæologia Cambrensis*, you were good enough to state that the pages of the *Arch. Camb.* were open to me if I considered it worth while replying to the criticisms of the reviewer. I will not attempt to reply thereto at any length, but perhaps I may be allowed to mention a few facts as to some of the matters which are referred to in the review.

The excavations were commenced in June 1887, and sufficient was done before August of that year to enable me to lay before the Cambrian Archæological Association, at their Meeting at Denbigh in August 1887, a Report upon the discoveries made up to that date, together with the plan which appears on p. 192 of my book, and a considerable number of the drawings illustrating the architectural features of the building.

In December 1887 Mr. J. Willis Bund, F.S.A., reported upon the excavations to the Society of Antiquaries. As to his Report I have nothing to say. The work done up to now speaks for itself, and Mr. Willis Bund in the kindest possible way withdrew certain assertions made therein, at a Meeting of the Cymmrodorion Society early in 1888, and at the Meeting of the Cambrian Archæological Association at the Abbey, in August of that year, expressed his entire approval of the way in which the work had been carried on.

It was not until July 1888 that Mr. St. John Hope paid a flying visit of two days' duration to the works, which were then very far advanced towards completion, and were discontinued entirely in the following August. He certainly then and previously gave me advice and assistance which I really thought I had duly acknowledged in my preface. The Reviewer thinks I have not sufficiently appreciated the services rendered by the Society of Antiquaries and their learned Assistant Secretary. If I thought they needed any eulogium from so humble an individual as myself, I most certainly would have expressed my thanks more fully; but then I must also have done the same by each and every other gentleman to whom I was equally indebted for very valuable aid and assistance; and in that case I fear my preface would have been as over-long as some other portions of my book to which the Reviewer takes exception.

However, allow me now to again express my thanks to Mr. St. John Hope, and I could probably have better expressed my gratitude if the Society of Antiquaries had sent me a copy of his Report, which I presume was published in their *Transactions*, but which I have not had the pleasure of reading, it apparently not being the

practice of the Society to send copies of Reports to those who may take the trouble of laying before them plans and drawings of ancient buildings; which possibly are, in their opinion, of as little value as the remarks which accompanied them.

To one other matter only shall I refer. The Reviewer considers that my chief personal contribution to the work was the "labour of writing and the occasional blunders" which appear in my book. I plead guilty to all the blunders. I am quite aware they are not a few. As to the drawings, the sculpture and views were exquisitely drawn by Mr. W. G. Smith, the draughtsman of the Cambrian Archæological Association; and it was their contribution towards my work, for which I shall ever be grateful, not only to the Society, but also to its highly gifted draughtsman. As to the plans and architectural details, they were all drawn under my own personal supervision by my assistant, Mr. Telfer Smith; and in recognition of the pains and trouble he took, and the care he devoted to the work, I placed his name upon them as a slight acknowledgment of valuable services rendered.

STEPHEN W. WILLIAMS, F.R.I.B.A.

DISCOVERY OF ANCIENT BRITISH URNS AT PENMAENMAWR, CARNARVONSHIRE.—Mr. D. Griffith Davies, of Bangor, reports an important find of ancient British sepulchral urns made recently near Penmaenmawr. Whilst constructing the new tramway at Darbishire's Granite Quarries, which are situated about half way up the side of Penmaenmawr Mountain, it was necessary to cut through a low mound of earth, and in doing so five large cinerary urns and one small urn, in perfect preservation, together with several fragments, were discovered at a depth of about a foot below the surface. The largest urn is 1 ft. high, and 9 in. in diameter at the mouth. It is ornamented round the top with a chevron pattern. The urns are of the type generally associated with burials of the bronze age (see Dr. J. Anderson's *Scotland in Pagan Times*), but Mr. Chas. H. Darbishire says that beyond twenty-one interments, all of which had probably been made in urns, no bronze implement nor any other object was noticed. All the urns, with one exception (which is to be placed in the coffee-room of the Penmaenmawr Hotel for exhibition), have been secured for the Grosvenor Museum at Chester by Mr. Shrubsole.

It is very much to be regretted that valuable antiquities should be taken outside the Principality, although this is better than that they should be kept in private hands or lost. The Chester Archæological Society is to be congratulated upon the energy its officers have shown in obtaining these additions to the Grosvenor Museum; but it is not a pleasant reflection for patriotic Welshmen to think that Welsh antiquities are appreciated everywhere except in Wales. The Cambrian Archæological Association might well improve the

present not particularly creditable state of things by endeavouring to establish a Museum of National Antiquities for Wales.

Mr. J. P. Earwaker, F.S.A., has kindly promised to give the Association an account of the discovery at Penmaenmawr, supplemented by remarks by Mr. Shrubsole, during the forthcoming Meeting at Holywell.

J. R. A.

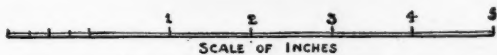
DISCOVERY OF GOLD CHALICE AND PATEN NEAR DOLGELLY.—A curious and what has proved to be valuable find has just been made in North Wales. While two men were proceeding across a ridge near the residence of Mr. Pritchard Morgan, M.P., Dolgelly, one of them perceived what appeared to be a plate embedded in the rock. After considerable trouble they dislodged it and carried it home, where it was found, after considerable washing and scraping, to be a gold plate. They did not know that their find was of any value; but it eventually was shown to Mr. Morgan. That gentleman, feeling interested in the matter, instituted a stricter search about the spot, which has not been useless, for close by a vase-shaped vessel was unearthed.

Both of these articles, which were encrusted with about 2 in. of vegetable matter, appear to belong to each other, and it is affirmed that they are an ancient sacramental wafer-dish and wine-cup. The vessels are beautifully hand-wrought, chased, and engraved, weighing altogether about forty-six ounces, and composed of gold with an admixture of silver. The plate, which is circular, bears the inscription, "In Nomine Patris et Filii et Spiritus Sancti Am", accompanied by an engraving representing the figure of Christ with His right hand upheld, and the third and fourth finger closed. The other vessel is about 12 in. high, the cup being about 6 in. across. The pedestal is chased and hammered as well as the under-side, bearing the words "Nicolus de Herefordis me fecit."

Close to the spot where the articles were found is the ancient Monastery of Llanelltyd, and it is assumed that they at one time belonged to the monks who during the reign of Henry VIII buried them in the place from which they have now been unearthed. The vessels have been submitted to first-class London experts, who declare them to be of great value from an antiquarian point of view, dating back to about the thirteenth century.

Considerable excitement is felt in the district, and the search is still being continued in the hope of finding other relics. The land upon which the articles have been found is said to be the property of the Crown, and it is hoped that the State will purchase them for the country.—*Western Mail*, June 4, 1890.

We are indebted to the courtesy of the Proprietors of the *Illustrated London News* for kindly presenting the Association with an electrotype of the block used for the engraving which appeared in the issue of that Journal for June 14th, 1890.



Gold Chalice and Paten found near Dolgelly.

THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND.—We rejoice to learn that the Royal Society of Antiquaries in Ireland, formerly known as the Royal Historical and Archæological Association of Ireland, is in active and excellent working order. The body was originally founded as the Kilkenny Archæological Society in the year 1849. It has seen many changes; but none that have occurred ever injured its influence or repute amongst its supporters at home or abroad.

We have now before us the last issue of the *Journal* of its proceedings, and there seldom has been put before the public so interesting a Number. Her Majesty has been pleased to recognise the new title of the body, and scholars throughout the three kingdoms, and further afield, will readily appreciate the emphasized distinction that appertains to its fellow or membership. There is, we note, in the present publication, an able paper upon "Dudley Loftus, a Dublin Antiquary of the Seventeenth Century", written by the Rev. Dr. Stokes, Professor of Ecclesiastical History in Trinity College. Loftus belonged to a famous family, the pedigree of which is given, and in his day did much to advance the interests of archæological learning and research.

Mr. John L. Robinson, A.R.H.A., contributes an article, illustrated by four excellent plates, upon "Celtic Remains in England", opening up what, generally speaking, is a new subject of study. Mr. Robinson has had the opportunity of personally inspecting a number of undoubted Celtic relics, and the photographs now reproduced, which he has taken, indicate the wonderful similarity which exists between the Irish crosses and English remains. There are presented illustrations of the crosses at Castledermot, Monasterboice, and Tuam, which may be compared with erections found in places so far removed as Yorkshire and Cornwall, and Peterborough and Gloucester. The learned writer thinks that a great deal may yet be done "by tracing the different Irish missionaries through different districts of England, following the Celtic remains, which still guide to the movements of those zealous men who were amongst the first to carry the knowledge of Christianity to the natives of western Europe". Another most attractive and interesting paper is supplied by Mr. Thomas Drew, R.H.A., on "The Ancient Chapter-House of the Priory of the Holy Trinity, Dublin," a subject of which the writer has made himself master. Mr. Drew narrates the history of a long course of active research, and there is an admirable plan in explanation of the conclusions at which he has scientifically arrived. We commend his monograph to the earnest study of every Irish antiquary. It will be fascinating reading to those whose studies, however superficially, have been directed towards investigation of the venerable history of the city in which we live. Mr. James Mills writes a paper upon "Tenants and Agriculture near Dublin in the Fourteenth Century." There are notes on the topography of the Kingdom of Kerry, by Miss Hickson, and upon ancient mural inscriptions in the County

Limerick, by Mr. J. G. Barry, J.P. Mr. Robert Day, J.P., F.S.A., furnishes some quaint memories of the old town of Youghal, and Mr. T. Johnson Westropp, M.A., contributes notes upon the Sheriffs of County Clare, 1570-1700. The journal (published by Messrs. Hodges, Figgis, and Co.) is one of the most interesting belonging to its distinguished series, and the evidence of the Association's vitality thus afforded should serve to enlarge the number of its supporters and helpers in every part of the country.

We may call to mind that in the autumn of this year the British Archæological Association holds its Annual Congress at Oxford, under the presidency of Lord Carnarvon, Honorary Fellow of the Royal Society of Antiquaries of Ireland. It is understood that the body has long meditated a visit to Ireland, and we trust that there will occur the opportunity of extending to it a hearty welcome. We hear, further, that the Royal Archæological Institute has under consideration a trip to Dublin. The record appears in the periodical of proceedings to which we now call attention, that "Mr. J. Romilly Allen, F.S.A., a distinguished Fellow of our Society, and Editor of the Journal of the Cambrian Archæological Association, in a recent letter, says: 'I have always thought it would be an advantage if there were more intercourse between the different archæological societies. I do not see why the Cambrian Archæological Association might not with advantage visit Ireland one year, and your Society, in return, visit Wales.'" It is earnestly to be hoped that next year some of these eminent trans-Channel bodies will come to Ireland, where there is in store for them a hearty welcome. If such an incident could, even sooner, be associated with the opening of the new Science and Art buildings, the event would prove the more interesting, and accentuate the fact that, even in times of engrossing political and social storm and stress, the lamp of historic Irish learning is kept burning with undimmed lustre.—Leading article from *Irish Times*, May 17th, 1890.

PROPOSED EXCAVATIONS ON THE SITE OF STRATA MARCELLA ABBEY.¹

—SIR,—So far back as 1871 there has been published in the *Montgomeryshire Collections* (see vols. iv, v, vi, and x) an account of this Abbey, containing all the material for its history that was available, and no expense or trouble was spared in collecting it, but hitherto no attempt has been made to explore its site by excavation. "Excavation" (says the *Times*, in a leading article on the 27th May inst.) "is the modern method, and the modern watchword of the scholar. . . . Since 1870, when Dr. Schliemann began his striking career as an excavator, the thing has been reduced to a science, and Governments as well as private enthusiasts have taken up the practice of it."

No vestige of the Abbey is now visible—the site only is marked by its being called the "Abbey Bank", and the only traces of any

¹ Reprinted from *The Oswestry and Border Counties Advertiser*, June 4th, 1890.

buildings having stood there are some slight ridges, like terraces. On many occasions a wish has been expressed to make excavations, with the view of ascertaining the size and style of the buildings, but no one presented himself who had had experience of such operations, and the requisite knowledge and skill to conduct them. For any one other than an expert to undertake such a task would be rash in the extreme, and probably result in disastrous disappointment. Although nineteen years have elapsed since the first article upon the Abbey appeared in the *Montgomeryshire Collections*, no opportunity has occurred until now to repair the omission.

In March last Mr. Stephen W. Williams presented me with a plate of some architectural relics which he had discovered at the ruins of Abbey Cwmhir, and offered us the use of the plate for publication in the *Montgomeryshire Collections*, which I gladly accepted. The capitals of some columns found there reminded me strongly of the font at Buttington Church, which is reputed to have come from Strata Marcella Abbey; also of a stone sculptured with foliage—the only one of the sort I have met with—which the Rev. Augustus Field had found near the site of the Abbey, and left at Pool Quay Vicarage. This sculptured stone can now be seen in the Powys-land Museum. This led to my inviting Mr. S. W. Williams to come over to inspect the site of the Abbey, and the few remains that were to be seen in the neighbourhood, and give us the benefit of his experience. He accordingly did so on the 23rd May inst., and on the following day we proceeded to the site, accompanied by Mr. Green of The Moors, on whose farm the site stands, and Mr. J. Bickerton Morgan, F.G.S., the Assistant Curator of the Powys-land Museum. The following letter from Mr. S. W. Williams gives a full report of our inspection, and the conclusions he has come to, and I shall be obliged if you will allow me to make it public. It is the first time we have had an expert on the spot. Mr. S. W. Williams has had experience in excavating the sites of two other Welsh abbeys (Strata Florida and Abbey Cwmhir), and is willing and anxious to render us assistance in excavating the site of Strata Marcella Abbey. This, we anticipate, may result in important discoveries, as it has done in other cases. Mr. Green gives us full liberty, subject, of course, to the sanction of Lord Powis being obtained, to make such preliminary investigations, by digging trenches, etc., as we may find necessary, and I contemplate commencing operations as soon as I hear from Mr. Green that the lines of wall are perceptible. I shall be glad to hear from members of the Powys-land Club, and from any other gentlemen who take an interest in such matters, and will be willing to give us assistance by advice or otherwise. If the preliminary attempt should show the probability of interesting discoveries being made, the proper course will be to form a Committee to conduct and superintend more extensive investigations, to which I shall be glad to give such assistance as my health, not at present very strong, will allow me.—I am, etc.,

Gungrog, 28th May 1890.

MORRIS CHARLES JONES.

MY DEAR SIR,—In fulfilment of my promise, I take an early opportunity of giving you, as shortly as possible, my views upon the site of Strata Marcella Abbey, which, through your kind hospitality, I had the opportunity of visiting yesterday,

The site of the Abbey is situated upon the north bank of the river Severn, a short distance above Pool Quay weir, and all that now remains to indicate the position of the Abbey Church and monastic buildings are certain irregularities in the surface of the ground, and a plentiful crop of nettles; a sure and certain sign of former human habitation.

Our survey yesterday, though it was but a slight and casual one, enables me to say that I believe, if excavations were undertaken, much of the foundation-walls of the monastery might be laid bare, and that probably the bases of the piers of the arcades, the doorways, and general plan of the Abbey Church and monastic buildings could be defined.

There is still in existence the original watercourse, now converted into a drain, into which the sewerage of the Abbey was carried, and which was most probably used for flushing some of the domestic offices. This is at so considerable a depth below the general surface of the broken ground occupied by the ruins, that I think we may venture to assume that, though what is left of the walls is no doubt covered by a considerable mass of *débris*, there is a great probability of discovering *in situ* something like three to four feet in height of the walls generally; and I need hardly point out to you that if such is the case, it is very well worth while to excavate and lay bare so important a Welsh abbey as Strata Marcella.

The process of dilapidation and decay was gradual, and, as the buildings fell into ruin, the floors and walls to a certain depth would become covered up with masses of the fallen roofs and masonry, and when the ruins became, as no doubt they were, the quarry for the surrounding district, the spoilers would carry away what lay above the surface, and such of the materials as would be most readily obtainable, and in so doing would still further increase the accumulation of *débris* and rubbish over and around the floors and lower portions of the walls; this process would be continued year after year, until gradually the site acquired the appearance it now presents of a series of ridges and depressions, with very little indication of the relative position of the Church and monastic buildings. The river Severn and the deep drain before referred to being on the south side of the site, I should locate the Abbey Church on the north side, and I then believe the large depression, pretty well in the centre of the broken ground, indicates the position of the cloister-garth.

Underneath one of the large trees near this, Mr. J. Bickerton Morgan pointed out a flat stone, apparently part of a buried wall.

With a very little trouble this could be ascertained, and if once the line of one of the main walls can be fixed, the development of the plan of the monastery buildings would be comparatively an easy matter. Westward of the broken ground extends a line of ridge north and south, which may indicate the wall of the outer court or close. The gate-house was probably on the north side, or at the north-western angle of the close, opening on to the line of the old road leading to Pool Quay, which can still be distinctly traced on the north side of the site, and bounding the broken ground.

We were fortunate in having with us Mr. Green, the tenant of the farm upon which the site of the Abbey is situated, and who very courteously rendered us great assistance in tracing the general position of the Abbey, and the information which he gave us was of great value, more especially so as to the indications of lines of walls which he had observed during very dry weather when the grass thereon burns up.

The several interesting fragments of moulded and carved free-stone which we saw in Mr. Green's garden, at Pool Quay Vicarage, and at the cottage near Pool Quay weir, indicate the period during which the Abbey Church was built. The mouldings that I saw were of Early English character, probably dating from 1200 to 1250, the very beautiful carved capital which you obtained for the Powys-land Museum from the Rev. R. J. Roberts, Vicar of Pool Quay, and which had apparently formed part of a detached shaft carrying the rear arch of a lancet window, is of the purest type of Early English foliage, and had surmounted a slender shaft of quatrefoiled section.

The other fragment of capital which you secured is part of an early transitional Norman shaft, probably from one of the doorways, and may date between 1170 and 1190.

The other interesting relic of the Abbey which we saw, the font of Buttington Church, is, in my opinion, also an Early English capital obtained from the ruins of Strata Marcella and converted into a font. The foliage of this resembles very much the capital you obtained at the Vicarage, and it possesses the peculiar characteristic of the capitals of the Early English period, viz., the stiff, upright stems, with graceful, curling, conventional foliage. It is scarcely likely that at Strata Marcella there will be found so much of the ruins below the surface of the ground as at Strata Florida; but, from all that I saw yesterday, I feel convinced that very important and interesting discoveries may be made, if the site be fully cleared in the same way as was done at Strata Florida. The site belongs to the President of the Powys-land Club, the Earl of Powis, who so liberally subscribed to the excavation-fund at Strata Florida, and I trust that, if the Powys-land Club feel disposed to inaugurate some preliminary work upon the remains of this ancient Abbey, you will be able to obtain the consent of his Lordship to at any rate allow some preliminary investigations; and, should those prove satisfactory, we may hope that then others may be induced

to subscribe the requisite funds to uncover and lay bare what has been so long buried of the Abbey founded by Owen Cyfeiliog.

Yours very faithfully,

STEPHEN W. WILLIAMS.

To Morris Charles Jones, Esq., F.S.A.,
Gungrog Hall, Welshpool.
Penralley, Rhayader, May 25th, 1890.

THE CARNARVON MUSEUM.—In reply to a letter inquiring the condition of the Carnarvon Museum, the following reply has been sent by Sir Llewelyn Turner: "The Museum has not been dispersed, but was kept together at my personal expense, with no less than three removals; the last of the three to the Castle, where it remains. So far I have failed to get a curator, and am about to try again. Unfortunately, in a country where (with the exception of Ireland) more patriotism is talked than elsewhere, no interest is felt in keeping up the antiquities. An attempt to resuscitate the Museum about thirty years ago brought, I recollect, £3 16s. from the public of three counties, and it was left on my hands. It is still in the Castle, and I am making an appeal for curators."

It is a great pity that Wales possesses no National Museum; but judging from the apathy displayed by so-called patriotic Welshmen with regard to everything which dates back to the time when the Principality had an existence separate from that of England, it seems hopeless to expect that so desirable a project will ever be carried out. There should, however, be some guarantee that those antiquities which have already been brought together in local museums shall not run any risk of being dispersed. If the people of Carnarvon do not value their local antiquities sufficiently to preserve them where they are at present, it would be well to send the whole collection to the British Museum.

J. R. A.

BRITTANY MEETING: RELIGIOUS PUPPET-SHOW AT QUIMPER.—On returning to Quimper it was found that a sort of fair was going on in the town. Amongst the various shows was one entitled "Grand Voyage à l'Enfer, aller et retour sans fatigue et sans brûlures." The entertainment was a puppet-show representing the doom of the wicked in the same fashion as depicted in mediæval MSS. On the curtain being raised, a cauldron inscribed "Pot au Roses" was seen in the middle of the stage, with a Devil holding a three-pronged fork above it on the left, and a sort of bridge leading up to it on the right. In the foreground were two fiends occupied in the pleasing task of cutting a human victim asunder with a saw. The characters of the play were persons engaged in various trades and professions, such as the corn-merchant, the baker, the astrologer, the priest, the lawyer, and many others. The treatment which each received was the same. Whilst the puppet was made to walk along

the bridge towards the cauldron, the showman recapitulated all the crimes he had been guilty of, and pronounced his doom. Then, at the sounding of a gong, he was cast into the cauldron, and forced down by the three-pronged fork of the attendant Devil. A puff of flame arose from the cauldron, telling the audience that he had gone to his just reward. The same process was repeated with each of the others. In some cases a slight variation was introduced, as with the astrologer, who appeared to be a very tough customer indeed, and bobbed up and down at the mouth of the cauldron several times before he was finally disposed of, meanwhile the showman casting in his teeth the many false prophecies he had made with regard to the weather, and in foretelling the future generally. All the characters were of the male sex, with the exception of the last, who was a lady of the *demi-monde*. She, of course, suffered greater indignities than any one else, being stripped of her different pieces of finery one after the other, amidst the jeers of the crowd. The devil at the side of the cauldron was ingeniously constructed of flat plates of metal pivoted together at the joints of the body, so that it could be made exactly to imitate the motions of a human being when it was necessary for him to force down a fresh victim with his fork. The rattling noise made by the working of this mechanical figure added considerably to the dramatic effect.

The "Grand Voyage à l'Enfer" was followed by "La Grande Tentation de St. Antoine", also performed by marionettes. St. Anthony, after successfully resisting the attempts of a beautiful woman to overcome his resolution to remain celibate, is subjected to all sorts of rough usage at the hands of devils, who break down his hermitage, illtreat the saint himself, and even go so far as to set fire to the tail of his pig. However, he comes scatheless through the trying ordeal, and is carried up to Heaven, pig and all!

This curious puppet-show is, perhaps, one of the last surviving vestiges of the mediæval Passion, Miracle, and Mystery-Plays which were once common all over Europe, but are now only found in such remote places as Ober-Ammergau. There is, no doubt, an intimate connection between the conventional methods of treating the different scenes from Scripture in art, and the way in which they were represented by groups of actors on the religious stage. This will be still more evident when we come to examine the Breton calvaries in the neighbourhood of Morlaix. The puppet-show of the "Grand Voyage à l'Enfer" places the incidents of the doom of the wicked before the audience with almost exactly the same features as are to be seen in the remarkable twelfth century wall-painting of this subject at Chaldon in Surrey, or on the wonderful sculptured tympanum of the doorway of Autun Cathedral in France. The "Tentation de Saint Antoine" also has its counterpart in the illuminated pages of the *Life of St. Guthlac*, where that Saint is being assaulted by devils in the Fens at Croyland, much as St. Anthony was knocked about in the puppet-show at Quimper.

STRATA FLORIDA ABBEY: REPORT UPON FURTHER EXCAVATIONS, JUNE 1890.—The Local Committee having decided to complete certain works which had been left unfinished in 1888 for want of funds, the excavations were recommenced on Thursday, June 5th, and continued until Saturday the 14th. During this period a staff of ten labourers and one mason were employed under my superintendence, and the results obtained are very satisfactory.

The east side of the cloister, from the door leading into the south aisle as far as the door of the chapter-house, has been cleared. The cloister is 10 ft. 8 in. wide, and the north-eastern angle was found. The original basement-wall, which carried the cloister-arcade, remains *in situ* for a height varying from 1 ft. 6 in. to 2 ft. 6 in. above the footings. At some later period, probably during the occupation of the Abbey by the Stedman family, subsequent to the dissolution, but after the buildings had fallen into ruin, this wall had been raised, with the rubble-stone from the walls of the church and fragments of moulded freestone, to the level of the existing surface of the ground, so as to obtain access to the Abbey Church through the south door. This rough wall, which blocks up the north side of the cloister, has not been removed. It is hoped that at some future time the whole of the cloisters and cloister-garth may be cleared, as well as that portion of the cellarium and dormitory of the conversi lying within the boundary of the churchyard.

In the *débris* were found the internal and external jambs of two lancet-windows which had fallen outwards from the west wall of the south transept, and from the library or room over the chapter-house. It will be observed by a reference to Buck's View of the Abbey in 1741 that he shows a single lancet-window standing at that time in the west wall of the north transept. Evidently the transepts were lighted on the western side by a single lofty lancet, and a similar window lighted the prolongation of the south transept over the chapter-house.

The jambs of these windows externally correspond with the west window of the south aisle, still *in situ*. The internal jambs had apparently the bold roll-moulding which characterised the windows of the transeptal chapels, but which had entirely perished, probably in the fire of 1284. The external jambs are of the fine-grained, yellow sandstone used externally throughout the church; the internal jambs, of Bath oolite, are reddened by the action of fire. Large quantities of the rough roof-tiles were found at the floor-level in the cloister, and fragments of stained glass. The remains of a pair of spurs, of apparently fifteenth century pattern (possibly relics of the military occupation at the time of Owen Glendower's rebellion), were also found among the *débris*.

In clearing the sacristy to the original floor-level, a mass of very fine encaustic and incised tiles were discovered, which apparently had been removed from the floor of the south transept, and stacked in a heap. There were at least one hundred and eighty of these quite perfect, and we used them, as well as a quantity of other tiles

that had turned up during the progress of the excavations, in restoring the tiling of the three chapels in the south transept. As there were not quite enough perfect tiles of the smaller patterns, some of the large 7-inch plain tiles from the nave were used to make up the deficiency in one of the chapels; but with this exception, the whole of these chapels are now fully paved, and to a large extent the original patterns have been restored; and thus have been preserved perfect examples of every tile found in the building.

In addition to the patterns already illustrated in the *Arch. Camb.*, two new tiles have been discovered,—one, a further portion of the set of sixteen which forms a complete design, but of which only four have been found. Apparently it was never used complete, as odd tiles of this set are found scattered about among the other tiling. It seems pretty clear, that if ever laid down complete, as part of the original design, it must have been broken up at the time of the occupation of the Abbey by the troops of Henry V when Prince of Wales, during Glendower's rebellion, when very considerable damage to the tiling must have been done; and which was subsequently repaired without much regard to the original design, as I find odd tiles introduced here and there, and the patterns broken up, although the floor is perfect.

The second tile found is one of a set of four which combined make a complete pattern. It has upon it a grotesque, bearded head wearing a mitre; in the corner a flower, apparently intended for a marguerite. The set of four tiles, when complete, would present the appearance of the heads set angleways, surrounded by a dotted circle, and at each corner a flower.

The surface of the north transept was all cleared down to the floor-level, and portions of the tile-paving uncovered, but in a sadly broken up and fragmentary condition. Enough, however, remained to enable me to measure, and reproduce at some future time I hope, the whole of the design of the tiling of the north transept. The patterns were all arranged in panels extending the full width of the transept, about 5 ft. broad; each panel divided by bands of three rows of tiles laid square with the walls of the building, the intermediate spaces being laid diagonally; in each space a separate pattern, and the colours alternating in sets of dark and light tiles, generally four of each tint together.

The effect, when complete, must have been very rich and harmonious, and it is very satisfactory to be able to say that we have found at Strata Florida probably the finest set of mediæval tiles in any ancient abbey in England or Wales; and that in the chapels we have retained them in perfect condition, and being under cover they will, with ordinary care and attention, be well preserved for the future.

Upon clearing the floor of the presbytery it was seen that the encaustic tiling had apparently only extended for a space of about 6 ft. eastwards from the eastern arch of the tower, and that from that point to the east end the whole of the presbytery had at some

later period been paved with a very inferior class of plain red and black, $7\frac{1}{2}$ in. square, tiles set chequer-pattern.

During the first excavations in 1887 we found fragments of the earlier tiling underlying this common tiling; and at the east end, below the level of the raised foot-pace, we found a quantity of encaustic tiles, which had been taken up and stacked away, buried beneath the commoner paving.

This very curious fact seems to prove the truth of the tradition that after the dissolution of the Monastery this portion of the church was used for Divine Service, and that for some reason or other the ancient tile-paving was taken up, and the common red and black squares laid down; and that then the foot-pace of 6 ft. wide, with a coarse, local stone step, was raised, burying the heap of ancient tiles. It is also possible that it was at this time, or somewhat later, that the east walk of the cloister was cleared, and the rough rubble-wall built, so as to give access to the church on that side; probably for the use of the Stedman family, who originally, no doubt, occupied that portion of the conventual buildings situate on the south side of the cloister-garth, as the present house evidently dates from the time of Charles II, or even a little later.

In addition to clearing the floors of the presbytery and transepts, the floor of the nave, west of the pulpitum, has been uncovered, and a large proportion of the tiling, extending as far as the centre of the fourth bay of the nave-arcade, which is also the centre of the nave, was found in a very perfect condition. In some places it had been broken up; but over a considerable portion of the floor, the tiling, consisting of 7 in. square, glazed tiles of a greenish brown colour, was very perfect, and had been exceedingly well laid. Eastwards of the line of the arms of the cross in this tiling, which is shown on the plan of the Abbey published in a previous volume of *Arch. Camb.*, were traces of several interments, prolongations of those indicated in front of the nave-altars west of the pulpitum.

The large masses of walling filling the two eastern bays of the nave-arcade are somewhat puzzling. It is possible that these two arches were blocked with masonry for the purpose of strengthening the central tower-piers, which might have been seriously damaged by the fire in 1284. The western piers of the central tower strike one as being somewhat weak. The thrust of the north and south arches of the tower was sustained by the arches of the nave-arcade; and if these were weakened and damaged by the fire, it is not improbable that these masses of masonry were raised to assist in sustaining the thrust of the tower-arches.

A portion of one of these walls was excavated to the original foundation, and it was found that they had been carried down some 2 to 3 ft. below the surface of the floor; and though very roughly put in, there was evidence of the intention upon the part of the builder to carry the foundations right down to the solid substrata of coarse gravel and boulders, the bed of some ancient glacial torrent, upon which the Abbey is built.

The very extraordinary mass of walling in the south-western

angle of the south aisle, which seemed to indicate the position of the staircase which led from the cloister of the *conversi* direct into the church, has been further investigated, and found to be of several periods. Some portions of it, built upon fallen *débris*, are comparatively modern. This has been cleared away, and in so doing we came across a small doorway at the extreme south-west angle, which had been blocked up subsequently to one of the fires which had consumed the roof of the church, as amongst the walling with which it was hidden we found quantities of charred wood.

Upon clearing away the masonry which blocked this doorway, it was discovered that it was the approach to a small newel-staircase built in the thickness of the south wall of the church. It had a rebate for a door, and this had been closed by a long bar sliding in a horizontal cavity; and apparently this bar could be closed and fastened from within the church, as there was a square hole in the wall at the end of the horizontal cavity, into which a block of wood acting as a stop-bolt could be inserted.

The doorway itself had been most carefully filled up, and among the stone used for that purpose we found three fragments of free-stone, forming parts of two pointed window-heads. The windows to which these had belonged were small, obtusely pointed lancets, pierced in square blocks of stone, with sunk spandrels. I assume these windows to have belonged to some portion of the conventual buildings, as they do not correspond in any way with the fragments of windows found in the church.

The west doorway has been cleared to its original level, and it has been found that there was one step down from the threshold into the church. The full proportions of the great west doorway can now be seen, and visitors can realise from its dimensions, and the beauty of its design and workmanship, how fine a church the monks of Strata Florida built.

Certain protective works, in addition to the restoration of the tiling in the chapels, were also commenced; but the further completion of these must stand over until the Local Committee succeed in obtaining further funds; but some of the more important are now in progress, and will be completed at once; so that what has already been discovered will, as far as possible, be protected from the destructive effects of the weather.

I cannot conclude this short Report upon the further work done at Strata Florida without mentioning the great interest which has been taken in the ruins by the Local Committee; and more especially are the thanks of archaeologists and the public due to two members of that Committee, Mr. Morris Davies and Mr. D. C. Roberts, who have given to this matter much personal care and attention, and continue to devote themselves most energetically to obtaining the requisite funds, and in applying them advantageously in the preservation of one of the most interesting relics of the past which Wales possesses.

S. W. WILLIAMS, F.R.I.B.A.

Rhayader. June 24th, 1890.